

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, AUGUST 12, 1920.

NEW SERIES NUMBER XXII, NUMBER 34.

Will some brother give us the date fixed for the meet of Yazoo Association and of Pontotoc Association?

Last week's Record changed Dr. Gambrell's name to Gambrelli. That was premature for he has not yet reached Italy. We beg pardon.

Pastor L. B. Golden reports a glorious meeting at Topisaw in Lincoln county. Fourteen were added by baptism and one received by letter. He was last week at Glading in Lincoln county.

If anybody was pained by the many typographical errors in last week's Record, the editor can say with Paul, "I much more." He was out of the office and—that's enough. One thing is necessary to correct. The initials referred to several times in an editorial should have been "A. S. H." and not as they appeared.

The church at Water Valley recently had a visit from former pastor A. A. Walker, and the house was full morning and night to greet him. At the conclusion of the evening service the church extended him a hearty recall to return but his church in Little Rock had such a grip on him and he on them that it was impossible to move him.

Here's something from an exchange well worth thinking about by the churches throughout the country: "Experience this summer is proving again the value of the vacation Bible school. The day is coming when no progressive church will feel that it has used its full opportunity unless it conducts, either by itself or in cooperation with other churches, such a school."

An article in an exchange headed, "A Pastor with a Program," caught our eye. We read it. It told of the remarkable work of a pastor in a city church. A pastor with a program! We wonder if the reason for meager results of the efforts of many pastors is not suggested here—they have no program. A program is the marked-off way to reach a desired end. A man with a program is striving for something definite; the man without a program may work ever so hard, but he does not know where he is going, and, as a matter of fact, he does not go anywhere much. A preacher with a program! —Ex.

The following is taken from a Methodist paper and gives a better statement of truth than some salvation by works people are accustomed to give us: In reading a life of John Wesley one is always impressed with the spiritual sincerity of the man. But it is not easy for one of today to appreciate the power certain doctrines had over him. For instance, the teachings that wrought the great change in his life were: salvation is through Jesus Christ's atonement alone, and not through our works; that its sole condition is faith, and that it is attested to the spiritual consciousness by the Holy Spirit. To Wesley these doctrines were discoveries. With us today they are so familiar as to be almost platitudes. And herein lies a great peril for us. Being common, we no longer value them and seek to experience them as the way of Christian salvation.

Brother Owen Williams helped Pastor R. J. Shelton in a good meeting at Sand Ridge, Scott county. There were fifteen added to the church, nine by baptism. He also helped Pastor Thompson at Ludlow where eight were baptized and twelve received by letter.

A British subject in the Ottoman empire once once remarked to an American citizen: "Wherever the Germans go you will find an arsenal; wherever the French go you will find a railroad; wherever the British go you will find a customs house, and wherever the Americans go you will find a school house."

Pastor J. B. Quin, of Tylertown, had with him last week Dr. W. A. Hewitt, and the meeting moved off fine from the beginning. Brother Quinn has been busy in meeting this summer and rejoices in seeing many saved and the churches greatly revived.

The pastor says: There was a great meeting at Damascus with Rev. Chas. S. Wroten doing the preaching. He did as good preaching as I ever heard, not excepting any. He preached the gospel pure and plain. We baptized 15 and received one by restoration. The church was greatly revived. They raised the pastor's salary and are planning to build a new house to worship in.

T. M. Ross writes: A great and glorious meeting has just closed at New Goshen church, Tallahatchie county. Thirty-four received for baptism and five by letter. Bro. Martin, the pastor, was assisted by Bro. J. W. Henson, of Paynes, Miss. Bro. Henson won souls as well as friends wherever he went and he was on every hill top, valley and dale while here. May God's blessings abide with him wherever he may go.

Are you sometimes provoked by what you see in the Record to come out and speak your mind. All right, the way is open to you. Come on in. There must be a good many good things left unsaid by not obeying the impulse. Or you may be impressed by what you don't see in the Record and think it ought to be there. All right, come on; it's your paper. Be sure you say something and put it in as short a space as the matter permits.

We notice in several religious papers severe denunciation of President Wilson for inviting Governor Cox to the White House for a political conference on Sunday, and we sympathize with the criticism and regret the disregard of the Lord's day. But we have seen in only one paper any commendation of the fact that the Democratic National Convention adjourned over Sunday and waited until Monday to finish the business. It is so much easier for all of us to catch sight of the wrong doing than of right doing. Perhaps if we were as quick to call attention to the good and express approval of it as we are to point out the bad, there would be more good to commend and less bad to condemn. People respond to praise as well as blame.

Among the recent group of young people appointed as foreign missionaries by the Northern Baptist Convention, were five from Virginia.

The Christian Index has a church building number for last week which is well illustrated with cuts of churches in city, town and country. It is very stimulating.

A Methodist writer who seems to know, says that 99 per cent of the money given to United War Work and the Red Cross during the war was given by Christian. He is convinced that the "outside friends" are few in number, and that the non-Christian world is a selfish world.

Generally when you think you are "whipping the devil around the stump," the devil has you on the jump and he is enjoying your ginning around in front of his whip or leading you with a hook in your nose.

Pastor D. H. Waters had Dr. Purser of Hazlehurst with him in a meeting at Bethel in Copiah county. Twenty-two joined the church, 20 of them by baptism. Eight of the members will attend the Sunday school normal, and nine subscriptions were secured for the Baptist Record.

The editor enjoyed being with Pastor G. O. Parker in a meeting at Bethlehem, Scott county. This is a big church and the congregations were good, growing to the end. They have a good pastor and they know it and believe in him. He was reared in that county. There were five received for baptism.

Rev. P. C. Barclay, former pastor at Macon, found it necessary to move to a milder climate on account of his little girl. He was for a while in Florida. Several inviting fields were opened to him but he found Cairo, Ga., best for his daughter. He is happy in his work and the church is prospering. He preached for two weeks night and day, prayer meetings were held for men and women. Great crowds came. Twenty-five were received into the church. Two B. Y. P. U.'s were organized. The Sunday school grew forty per cent.

Lanier University in Georgia has established a department of Bible and Evangelism with T. T. Martin in charge of the teaching work.

The education acquired by the careful reading of religious and secular weeklies is not to be despised. Most of these journals are edited by well-trained men and women and are worthy of the time expended to master them. Wise people make it a rule to take a relatively few but reliable papers, and then go over them very carefully.

Colleges develop character more than they form it. In this they are like the army during the war. Whatever a man may be on entrance he is likely to be on graduation—only a little more so. If he enters religious, he is likely to turn out as a prepared Christian worker. If he matriculates as a man deficient in moral judgment and practice, he is liable to be a better trained and a more subtle crook. The glory of our Christian universities is that they really try to get this unsaved man to come to Christ. Other schools give little heed to this problem.

CHRISTIAN CREED.

A creed is a systematic statement of the fundamental facts of science, civics or religion. It must be a statement, otherwise it cannot exist definitely in one's own mind, nor can it reach the mind of others, and therefore cannot become the basis upon which to develop thought or action. It must be systematic in order to form a whole out of the parts. Isolated facts have no constructive power. It is when they are correlated and become associated as parts of a system that they have rational power. A creed cannot embrace all the detailed facts connected with the field it covers. It must deal with fundamental facts: facts which are governing and therefore become principles underlying the more superficial and revealing their real significance. The distinction between detail facts and fundamental principles is very important in the formation of a creed. The details are involved in and vitalized by the underlying principles. The three great fields of man's life and thinking are science, civics and religion. We use science here in its broadest significance, meaning any department of thought dealing with things. By civics we mean that field of thought which deals with the rights and duties of man as related to his fellowman. Religion covers our knowledge of God and the duty which he has required of us. A creed must cover the whole field to which it belongs. No creed can be reliable which is partial in its own field. The creed must also confine itself to its own truths of mathematics. The creed of biology cannot organize the facts of chemistry. Yet all truths are related, and where fields come in contact the creeds should be in harmony.

The facts of a creed must be either axiomatic, demonstrated or maintained by testimony of formal evidence. Mere opinion has no place in a creed. A creed cannot be determined by the sanction of public opinion of the passing thinking of the day. All these may prove erroneous, and may pass on to the scrap heap of the ages. Mere popular aspiration or impulse cannot form a creed. These may accompany, but they cannot enter, as a constituent part of a creed. The facts and principles of a creed must be drawn from its own old as its own sources, and they must be drawn axiomatically by demonstration or by evidence. A creed is for guidance and testimony. It is to make us careful in our thinking giving us certain fixed and tested results which are to be used in testing that which presents itself as new truth or new facts. The human soul can progress only through faith. Error is destructive, deception is perilous. We need to prove all things and hold fast to that which is good. Uncertainty with regard to facts and truth leads to agnosticism, which is the death of the soul and the graveyard of institutions. Carelessness, slovenliness, uncertainty in creed destroys true progress and devitalize the mind. We must know the truth, and the truth will make us free.

In these times, when there is such unrest, indifference and belittlement of the Christian creed, it will be well to apply these principles to that creed. Such a creed is absolutely necessary. God has given us the truth and bidden us believe. Our creed is our reply to God, saying I believe. It is the acknowledgment of responsibility that in knowing the truth we are to love it and live it. It becomes a personal bond between us and God. Here as elsewhere the necessities of the human mind require a formulation of the fundamental facts and principles involved in the Christian religion. All true thinking is systematic. The mind cannot operate without order. The truth of Christianity needs to be stated. This is the only way to detect error or truth or to extend it to others. The natural sciences are derived from a study of God's works. The creeds of civics, which are the great constitution, are derived from the historical experiments of men eventually guided by the great revealed principle involved in the second commandment. The

creeds of man-made religions are derived from speculations, longings, impulses and institutions. The Christian faith rests back on the two great intuitions of the existence of God and the reality of right and wrong. The superstructure of the Christian creed is derived from the great revelation which God has made of himself to man. Any true Christian creed must cover the ground of the revelation. It can omit no part of it. Any partiality or rejection of part proves untruth and disloyalty. The Christian creed must avoid the influence of human speculation, aspiration and impulse, as a physician would avoid deadly poison. The revelation and the revelation alone is the field and source of the Christian creed, and the creed must cover the field or be disloyal. It cannot cover all the details of the facts, but it must discover and express the fundamental vital truths and principles. None of these can be suppressed without disloyalty to God and dishonesty to man. It is the revelation which determines the substance and the extent of the creed. A man cannot put in and take from the creed according to his personal liking. He must put in what God says he shall believe and do. The means of determining the teachings of the revelation are demonstrated through sound study and exegesis. The obvious meaning is the safe one, as the book was written for way-faring men. The only question open to men is the question of testimony as to the Bible being the word of God. Once it is conceded that the Bible is God's Word, it becomes supreme authority in all matter of faith and practice, and it determines the creed, both as to what should be taken in or left out—The Presbyterian.

EXCEPT THEY BE SENT

At the close of the Sunday morning hour at the Lampasas Encampment, after the appeal had been made for volunteers for world service, thirty-five young people joyfully responded. An even larger number surrendered at Palacios to follow the Master wherever He might lead. Here and there not only in the Assemblies, but in the churches, consecrated young people are being enlisted in the King's business.

Yet, with the growing needs and opportunities of the whole world, the supply is not equal to the demand. We need more pastors, more missionaries, more workers along all lines. There is urgent need that we pray the Lord of the harvest that He send forth laborers into the field.

In his letter to the Romans, Paul said, "For whoever shall call upon the name of the Lord shall be saved. How shall they call on Him whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" We should ask ourselves over and over, "How shall they preach except they be sent?" We do not call attention here to the financial aspects of the question, as is generally done. We doubt if Paul had that primarily in mind. We are thinking rather of the forces that provide the missionaries, that so influence young men and women as to lead them to consider the call of the Master to service. God calls men to preach, but He uses in a large measure human agencies and institutions to influence them to hear and heed the call.

The first force which we would name that provides missionaries and preachers is the right sort of a home. As Dr. George W. Leavell of China has gone here and there throughout the South, our people have been thrilled by his messages, and they have thanked God for his ministry yonder in the foreign fields as a medical missionary. But we are not to forget that back of this great life was the right sort of a home. I used to wonder why two of the Sallees went into China and a third went later, but I found the explanation when I visited the home that had sent them forth. I have never been in a home that had more of the atmosphere of

heaven on earth than did the home that gave these noble missionaries to China. How shall missionaries and preachers be sent forth unless we have the right sort of homes? Read the life stories of the missionaries, and, almost without exception, you will find that they were influenced to become missionaries by the homes in which they were reared.

There are many homes throughout our land that have sent forth sons and daughters to be the world's leaders. The fathers and mothers may not have been known outside of their own communities, and they may not have gotten their names into the papers. They may have known nothing but toil and sacrifice, but great is their joy in this life and great will be their reward in heaven because their children were chosen heralds of the King. Give us the right sort of homes and all else will be well.

Let our homes honor the Word of God, let our homes exemplify the Christ life; let them put into the hands of the children the right sort of literature and other ennobling influences and speedily the gospel will be preached in every nation. How shall they preach except they be sent out by the right sort of homes?

Then we must look well to our schools. The glory of great denominational schools is not primarily that they have graduated scholars, but have graduated men and women possessed with the spirit of sacrificial, unselfish service. Let our institutions surround our students with the right atmosphere, and they will go forth not to be ministered unto, but to minister unto others.

Some time ago I read the life story of Clough, the well-known missionary who did such a marvelous work in India. When Clough went to the Iowa Baptist College years ago he was not a Christian, but he roomed with a young man who was a Christian. He told his roommate the first night that he did not care to join in the reading of the Bible or in prayer. He was not concerned about spiritual things, but he could not resist the silent influence of that institution, and within a few weeks had given his life to Christ. Let us be sure that all of our schools have the right sort of atmosphere. How shall they go except they be sent out by our Christian schools.

We mention one other force—our churches, with their various auxiliaries. In every Sunday school, in every Young People's Union, in every woman's society, in every church service, the dominant thought should be, How can we best serve the Master, and how can we best lead others to serve the Master? In practically every church throughout the land service flags were displayed during the war. With pride we pointed to those stars, some of the silver, some of them gold. Those stars represented the men who had dedicated their lives to their country. Should we not have in every church a service flag, in honor of the men and women who have gone out as good soldiers of Jesus Christ? Let every church that has sent out a preacher or missionary take as much pride in that service flag as in any memorial to the men who have gone forth for their nation's honor. How many preachers or missionaries has your church sent out? Let us pray the Lord of the harvest that He send forth laborers into the field.

How shall they preach except they be sent? A man can preach better when he knows that he is reinforced by the home, by the schools, by the churches, by praying men and women. A missionary's faith and courage is sustained in the midst of the greatest difficulties by the knowledge of such reinforcement. Humanly speaking, Jesus was mightily reinforced by the consciousness that He was divinely sent. He referred again and again to the Father who sent Him. He knew that He came from God and that He was going back to God. Several years ago we heard the world's greatest preacher of this generation, the one whom we all know and love, refer to a visit to his father and mother. After supper the son plead with the father and mother to break up the home and

live with the children. They insisted that they must keep the home to which the children could come back. "But you will get lonely here," insisted the son. The mother placed her hand on the open Bible before her, and said: "My boy, we will never get lonely as long as we have this book with us." In telling the story the great preacher said that as he walked up and down the road in front of the little home and looked at the silent stars, he thanked God for such a father and mother, for such a home, for such a Book, and for such a God.

"How shall they preach except they be sent?"
—Baptist Standard.

THE HISTORY OF CHRIST'S FULFILLMENT OF HIS PROMISE TO HIS CHURCH

(Continued from last week.)

ions were widely disseminated, and they became formidable.

A. D. 845. Began the severest persecution ever waged against them. Theodora again issued an edict for their suppression. Her inquisitors, after searching cities, plains, mountains and valleys for nine years and confiscating the property of one hundred thousand of these people, put the owners to death in the most barbarous manner. Many of them however, fled into different countries—particularly into Bulgaria and Thrace; others fled to the Saracens-Arabs—who received them with compassion. During the whole time of the Saracen and Grecian wars, one hundred and fifty years, our brethren enjoyed comparative security; and during the tenth century they spread through different provinces in Europe, exciting the greatest apprehension of the Catholics.

A. D. 990. Mosheim says of them: "It was principally in Italy and France that their heroic piety was exhibited." The Paterines—sufferers so the word means—were the zealous advocates of reform in Italy, while the same class of Christians, under the name of Bulgarians, from Bulgaria Publicians, which signifies good men, boni homines; Albigenses, with several other titles, openly avowed the same doctrines in France. "In their doctrines and discipline they were the same, and their united efforts were directed to restore Christianity to its original purity and its legitimate and exalted claims," says Orchard. Allis says: "The public religion of these Paterines consisted of nothing but social prayer, reading and expounding the gospel, baptism once not thrice, and the Lord's Supper as often as convenient. They said a Christian church ought to consist of only good people. A church has no power to frame constitution—that is to make laws. The church ought not to persecute. The law of Moses was no rule for Christians. "Italy," says he, "was full of such Christians, who bore various names for various causes." In common with the Catholics, they immersed their converts, as did all others from the beginning. Such were the teachers and characters of the primitive Waldenses. Robinson says of them: "The Paterines were decent in their deportment modest in their dress and discourse, and their morals were irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falsehood and no swearing. Their dress was neither fine nor meah. They were chaste and temperate, never frequenting taverns nor places of public amusement." Would it had been kept up by all of the Baptists since

"Their churches," says Orchard: "were divided into sixteen compartments, such as the English Baptists called associations." The Concorezzo association numbered fifteen hundred members. During the persecutions they met in small numbers, usually in a private house, marked so as to be known only among themselves. It is not pretended that they held precisely alike on all points. This has never been true of the Baptists. Their motto has ever been, "In all essentials unity; in non-essential freedom; in all things charity."

A. D. 1019. A synod was held in Toulouse to consider the most effectual method to rid the province of the Albigenses. Though the whole set was said to have been burnt, yet emigrants came from Bulgaria in colonies and recruited the churches.

A. D. 1035. Bruno and Berengarius, two prelates of Rome, adopted our doctrines and became so distinguished as preachers that Matthew of Westminster says, they corrupted all Italy with their doctrines. Their opposition to the church at Rome caused them to be denounced as heretics and corrupters. Their followers were called Gospellers for one hundred years. Though multitudes of them were martyred for their opinion, and for denying baptism to infants Mazeray says: "Berengarius was heard of the Sacramentarians as Anabaptists, but from the identity of their doctrines they were called Albigenses."

About the year A. D. 1110 Peter DeBruys, a priest of Toulouse, was converted and joined the Albigenses, of whom he became a leader. Mosheim says of DeBruys, in reference to the doctrine he taught: "He maintained, 1. That persons ought not to be baptized until they come to the use of reason. 2. That it is not proper to build churches and such as are built should be pulled down. 3. That the Holy Cross ought to be destroyed. 4. That the body and blood of Christ are not distributed in the Secred Supper, but only the sign of them. 5. That the obligations, prayers, and good works of the living do not profit the dead." This is the testimony of an enemy. The followers of Peter DeBruys were stigmatized as Petrobrussians. He was buried in the year 1120, at St. Giles, a city of Languedoc, in France.

A. D. 1137. Arnold, of Brescia, appeared in Italy. He was a man of learning and zeal for God, and his eloquence so aroused the people that "the church" (Catholics) took alarm. He at length ventured to set up the standard of Christ in the very heart of Rome. For ten years he swayed the multitudes to a degree that two pontiffs went down under the pressure of his influence. Adrian IV., during his abdication, though the wound appeared deadly, meeting with Frederic I of Germany induced him on consideration of an imperial crown, to make war on Arnold, and to reinstate the pontifical Bishop. Frederic fulfilled the stipulations, vanquished the unresisting Arnoldists and delivered the bold defender to the truth into religion." In this, as in all other cases "the city to pronounce the death sentence against him, Gibbon says: "Arnold was strangled to death, and to prevent the people from paying veneration to his corpse, the body was burned and the ashes thrown into the Tiber. "This unhappy man," says Mosheim, "seems not to have adopted any doctrines inconsistent with the spirit of true religion." In this, as in all other cases "the blood of the martyr was the seed of the church." Long did his scattered followers cherish the memory of their noble pastor, and it was an incitement to more earnest efforts in behalf of the religion of Christ.

A. D. 1160. The Baptists, known by different names in different kingdoms, are said to have numbered no less than 800,000, the censures of men, the bulls of popes, and the decrees and anathemas of councils to the contrary notwithstanding. These figures include "the Poor of Lyons," "Lionists," "Paterines," "Puritans," "Arnoldists," "Petrobrussians," "Albigenses," "Waldenses" and others distinguished by various names, depending on their location, chief minister, or as given by their enemies in reproach.

A. D. 1180. Peter Waldo appeared as a leader of the sacramental host, in Lyons. He was the first translator of the Bible into modern language. His earnest piety, holy life, and strict conformity to the scriptures animated his followers to a pious zeal for truth, and a hatred of human rites and ceremonies. The tendency of these things could not be mistaken. The Pope was indignant. The Archbishop of Lyons condemned him to perpetual silence. Waldo replied that he could not be silent in a matter which so concerned his fellow creatures. How like the reply of the Apostles, Peter and John, Acts IV. 19:20. Pope Alexander III, now anathematized Waldo and his adherents, and commanded the Archbishop to proceed against them with the utmost vigor. Waldo retired into Dauphine, thence into Picardy, and finally into Bohemia, where death put an end to his successful ministry. Most of his followers found an

asylum in the valleys of Piedmont, where they united with the Waldenses, or Vaudols, though others fled to the south of France and intermingled with the Albigenses.

A. D. 1215. Pope Innocent III, denounced anathemas against all heretics. His edicts were especially directed against the Paterines, Albigenses or Puritans, on whom he inflicted the most cruel deaths. In reference to them he thus decreed: "We shall not suffer these wretches to live, or living, their tongues shall be pulled out, that they may not corrupt others." Philip II, of France is said to have demolished three hundred mansions, and to have destroyed several hundred walled towns, to stop the growth of these Christians. Then followed the Pope's perpetual curse against all "Puritans, Paterines, Poor of Lyons, Catharists, Waldensians, Petrobrussians, and others" for teaching Baptism and the Lord's Supper otherwise than the Church of Rome. Notwithstanding these sanguinary measures, the city of Toulouse and eighteen other principal towns were filled with Waldenses and Albigenses, who were protected under Providence by the Barons, Viscounts and Lords, and others of the French nobility.

The next movement of the Pope was to order out 500,000 men, rationed for forty days, under one Simon DeMontfort, Earl of Leicester, one of, if not the bloodiest wretch that ever disgraced the pages of history. Like a demon turned loose from the pit for the express purpose, he went forth with fire and sword, sparing neither sex nor age, until he had put to death or scattered the entire body of the Albigenses in Spain and Italy and France. The Albigensian churches now drowned in blood, their property was taken possession of by Monks and Abbots, a rich booty, but the invincible Spirit which they had kindled still survived, and in a few short years coming back from their concealment, the survivors resought their deserted homes and reorganized their churches. Some, however, remained in Germany, Switzerland and in the valleys of the Piedmont, where they enjoyed the clemency of the Dukes of Savoy.

The constitution of all of these dissenting churches, Novatianists, Donatists, Paulicans, Albigenses, etc, says Mosheim, "was strictly on the terms of the believers Baptism indispensable to church membership." "Whatever is preached without scripture proof they account no better than fables," says Allis. One of the Roman inquisitors tells us that the Bohemians say "That the Church of Rome is not the Church of Jesus Christ, but an assembly of un-Godly men, and that it ceased to be a true church at the time of Pope Sylvester presided." i. e. A. D. 330.

A. D. 1250. The Paterines greatly increased in Italy and elsewhere, but the terror of the inquisitors awed them into silence.

A. D. 1300. There were eighty thousand of them in Bohemia alone.

A. D. 1360. John Wickliffe appeared as a reformer, denouncing the friars and mendicant priests, but, for exposing the errors of the Romish Court, and the vices of the clergy, he would have been deposed and excommunicated had not death from palsy, placed him beyond the power of the Pope. His doctrines were those of the Baptists. He admitted only believers to Baptism—immersion.

A. D. 1407. John Huss, having embraced the sentiments of the Waldenses, comes forth as their leader and advocate. Jerome of Prague was his intimate friend and companion. Under their ministry many were converted to the sentiments of the Picards, or Waldenses, which caused them to be cited before the Pope. Both were tried by the same court, and both were condemned to be burned.

A. D. 1433. The council of Basil made great efforts to bring all Protestants to submit implicitly to the council. This result is a division of the Protestants, i. e. the defectants from Rome. One part withdrew from the Catholics and organized to themselves, choosing the name of United Brethren. These bound themselves to a rigorous discipline, and, like the Baptist, rebaptized—immersed—all

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The Baptist Record

Convention Board Bldg. Jackson, Miss.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

BENJ. LAWRENCE, Cor. Sec'y
P. L. LIPSEY, Editor.

Entered as the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list. Ordinary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

I WRITE UNTO YOU, YOUNG MEN.

An editor often wonders to whom he is talking when he sends a paper out on its weekly mission. Generally he discusses such matters as are of nearly universal interest. Many times he would like to look behind the veil and see the folks who are supposed to get his message. Some times he is able to visualize in his mind the auditor before him and so makes his message semi-personal. This time he is wondering how many young men will get this word intended for them.

He confesses to a heart hunger in behalf of the young men of Mississippi, a heart hunger born of deep sympathy with the latent ambition in them to be their best and to help them develop their rich potentialities for service for the best that is in life. It is in his heart to help you, young man, if you are willing to listen for just a few minutes. He believes he knows something of the learning which the Apostle John felt when he said, "I write unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the evil one." The reason which John gave is his reason also. There is a bundle of infinite possibility wrapped up in the life of every young man. And still we say it, how few of us attain it.

The reason for failure is we quit too quick; we are too easily satisfied; our ideals are too low; we do not press on to maturity; we stop short of the measureless possibilities, the measure of the stature of the fulness of Christ.

The special plea that we would make to young men here is that your purpose in your heart that you will fit yourself for living and to deal with life by getting the best possible education. In some of you there may be already a yearning to go to college. Don't give up. Don't be afraid to cherish the purpose. Don't be afraid to venture upon it. Take the matter first of all to God and assure yourself of his help in line with his will; and assure yourself of his help in carrying it out. It never was the good pleasure of God for any of his people to grow up in ignorance. It is the oft-mentioned purpose of God that men should come to be like him. God's will waits on our will. His plan may be thwarted by our stupidity or our ignorance or our lack of ambition. He says, "If thine eye be single thy whole body shall be full of light." There are many cases of arrested development. The development is God's purpose. The arresting of it is a man's blunder or stupidity or lack of faith or inspiration.

We have talked about the growth of popular education, and the privileges which we now

have that our fathers didn't have. It is often said that anybody can get an education now who makes up his mind to it. But it is not enough to have the opportunity, it is the greater sin if we do not embrace it. Many a man crawls through life who might have walked upright. Many a man walks who might have run. And some men who might have mounted up on the wings of eagles. Not one in a thousand reaches the point of vantage and usefulness which he might have attained. The thing that hangs lead about his feet in life is not knowing what he ought to know. That which clips his wings and chains his steps to the low earth is the failure to develop the powers in him by the discipline acquired in securing an education.

Just at this season young men are fixing for a life-time place in the world, the measure of their usefulness by the decision to go or not to go to school. Anybody who has good health and a will to work can make it somehow. What is needed now is righteous and holy ambition to make the most of our opportunities and ourselves. I write unto you, young men, because you are strong. The world of God challenges us on our strength, that we put forth our strength and bring this strength under the best discipline and develop it to the noblest limit and highest service. If you are not a young man, then go and carry this message to some one who is.

EVADING THE PRIMAL CURSE

Far back near the beginning of the human race sin entered and God brought a curse upon man, upon the whole race of men. A part of this curse was that the earth would produce thorns to hinder industry and necessitate toil. And God said to Adam: "In the sweat of thy face shall thou eat bread." Labor was originally man's lot but now it was turned to toil. To work were added worry and anxiety; difficulties even put in his way and now it was not easy to make a living. From the paradise of Eden he was driven out into the world of sweat and swelter. He must work and he would not always find it pleasant. There would be much to overcome and much to irritate him.

To be sure man soon set himself to the task of overcoming these difficulties or perhaps in some cases to evade them. Some men began making tools for other men to work with; or they sought to mitigate the hardships of labor by devising instruments and machinery to multiply the fruits of labor or to make it easier. But whenever they turned they found it was necessary to work and they found difficulties in the way. Toil greeted them at every turn; there was no escape. Men cannot change the ordinance of God nor escape the penalty he prescribes.

But they are still attempting the impossible, seeking to evade the primal curse. The tendency of people nowadays to move to town, to swell the population of the cities may have more than one cause, but this one surely enters in. They are there in the effort to avoid hard work. They do not succeed but the effort is still on. Many a man moves to town not to get work but to avoid it. Somehow he thinks life will be easier. Maybe his wife can keep boarders or he can pick up a living in some way. This accounts in large measure for the poverty and misery of the cities. They are out of employment because they have gone there to get out of employment. There is plenty of work back on the farm and plenty of need of it. The world is hungry because so many are not producing something to eat by the sweat of their faces. They are depending on somebody else to feed them. Not all those who are seeking to escape work have fled from the farm. Some of them are there yet and are doing as little as they can get on with, just barely getting by and producing no more than meets their bare necessities. But indolence hardly escapes the curse; it adds to it or aggravates it. The man who

works the steadiest is past conscious of the curse.

There are other evidences of this effort to evade the curse. The talk about better working conditions, about shorter hours and better pay has much of merit and justice in it. It deserves a careful consideration and an honest effort to see that the right thing is done by those who work. But after all this is said and after all has been done that Christian philanthropists, sociologists and political economists can do, we are still unable to remove the primal curse; it is still true and will remain that "By the sweat of thy face shalt thou eat bread." He that will not work, neither shall he eat" is the echo of the same law in the New Testament. We may reduce the hours of labor from twelve to ten, and from ten to eight, and from eight to six, but you haven't made men happier and you haven't taken away the briars and thorns from men's path or the furrows or wrinkles from men's faces. There is as much struggle and discontent as before. There may be more money but it doesn't buy more bread. More sweat is the only source of more substance. Men are not more contented on their jobs than they were before. There is the same struggle and anxiety. We have not evaded the primal curse. Your swift aeroplanes may cleave the air and speed as with the wind in its wings, but when you pause and look up you will gaze at the same stars as those that looked down on the beginning of the race. All the progress that the human race has made and will make, however many blessings it may bring will never get us away from the entailment of sweat. We may escape the hot sun in the field and the perspiration that tracks the furrow behind the plow and the dust of the fallow fields, but we have only exchanged them for the heat of the furnace, the sweat of the shop and the grime and grease of modern machinery. The curse of toil is here to stay and the only way to escape it is to accept.

AVOIDING THE PRIMAL CURSE.

There is no way of evading it, but there is a way to avoid it. That is there is a way to take the sting and gall out of the penalty of perspiration as the curse for sins. If some ingenious naturalist can take the thorns out of the prickly cactus and produce a thornless variety that is good for food, then surely God can show us how to remove the worry out of work and reduce toil to happy industry. There is a provision in the divine economy of the kingdom of God when by the grinding noise and grating irritation of industry can be changed to music, and wheels and spindles and driving shafts may be made to sing. The curse of toil may be made the blessing of labor and the odor of the sweatshop shall give place to the incense of the temple of industry.

Here is Jesus' prescription for the process of transformation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Notice Jesus is talking to people who toil. He does not say, as is so often quoted: "Come unto me all ye that are weary and heavy laden," but "all that labor and are heavy laden." There is a difference.

The sympathy of Jesus was with the laboring man. That does not mean that he was a class man; but it means that his interest and love swept the whole gamut of human experience and his heart went out to those who struggle. He himself was born to toil. His foster-father was a carpenter and he himself learned the trade and worked at it. It was necessary for him to work for the family was poor and as the Son of God and the Son of Man he could not afford to be idle. He knew the hard lot of

those who toil, and he would lighten their burdens.

But he would not lighten the burden by lifting the load from their shoulders. He does not take work away from them, nor them away from work. They and the world would not be better for that, but rather in the sweat of his face should he eat bread. He had a better way. He had thought of the toil of the masses as the burden of the ox under a heavy load and with a galling yoke. He had seen the helpless brute of an ox as he was driven at the point of the goad; and he had seen the working man as he was driven to his task from day to day by the fear of want and the oppression of outward conditions. He had made yokes for the relief of the ox and he would do as much for man. He helps him not by taking him away from his work but by helping him to do it better and in a different spirit. "Take my yoke upon you and learn of me and ye shall find rest unto your souls."

The truth here wrapped in these to be drawn out in several statements. Jesus honored and dignified labor by working with his own hands. He was not a parlor advocate of the laboring man; he worked by his side. He was the companion of the toiler. He not only talked sympathetically, he took hold and helped do the job. We can listen to the man who not simply has tears in his voice but has corns in the palms of his hands. His example is a comfort and inspiration to every man who has to work, or believe in work or wishes to work. We can listen to him for he knows what he is talking about. He says: "Take my yoke upon you."

But labor is made honorable and given its proper dignity when like any other occupation it is done that. We may contribute to the common good; we may help men on the way to greater joy and larger usefulness. It is the purpose for which a thing is done which gives it meaning and worth. If one is working merely to make a living, he never gets his feet out of the mud, nor the mud out of his eyes and head. The love of Rachel sweetened the toil of Jacob for seven years. The labor of love is a sacrament. If it is done in obedience to the will of God in order that we may have some part in the service of the Lord and our fellow-men, this lifts the work and the worker out of the muck. Sweat is incense. That which was secular becomes sacred.

Jesus taught that the man's burden of work is lightened not so much by reducing the load, certainly not by removing it, but by changing the man: "Learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." Sanctifying the man sanctifies his task. This does not mean uncomplaining submission to wrong and surrender to bad conditions as inevitable. It does mean the spirit in which the work is done changes everything in the work. A self-seeking and self-assertive spirit will be as unhappy working six hours a day as in working twelve. The spirit of service transforms service to sovereignty. That which was galling when we did it grudgingly, and only for ourselves, becomes glorious when it is done as sacrifice to God and on behalf of men. Young men whose hands were tender and whose muscles were soft and whose clothes were spotless in time of peace, working with a will in the time of war digging latrines and scouring kitchen pots. They were doing a sacrificial service that will be their glory through all the history of our country. We cannot evade the curse of toil, but we may avoid the curse by the inward transformation.

MEXICO

(By J. G. Chastain.)

The writer has just made a hasty visit to the land of the Aztecs, having been out of that country for seven years. Before crossing at Eagle Pass I had my passport ratified by the Mexican consul. This enabled me to pass the different guards and custom officers, who be-

fore I reached my train held me up successively four times to inspect my passport and luggage.

My objective point was the city of Durango, 500 miles south of the Rio Grande. I should have made this journey in one day, but it took three, since in this part of Mexico they do not run passenger trains at night. Besides, I was stopped four days in the middle of my journey, the revolutionists having burned the bridges and torn up the track ahead of us. Our train crept over these charred bridges, the track resting on stacks of cross-ties. This delay threw me late in reaching the Coahuila Association, which I found in session in San Pedro, near Terreon.

So soon as I arrived I was formally recognized by the moderator and called on to speak. A prominent place was kindly made for me on the program for Sunday.

Many delegates were kept away by the sudden uprising that week, yet the attendance was large and was made larger by the fact that the San Pedro church had taken advantage of the occasion to dedicate their spacious, new house of worship, built almost entirely with their own money.

I was forcibly struck by several unusual features of the association. First, the absence of the American missionaries. I was the only American present and I only a visitor. Porfirio Rodriguez, Pablo Rodriguez, Teofilo Barocol, Florencio Trevino and others who have long been leaders in our public meetings are all dead and gone, while a prolific crop of fine young preachers and laymen have been raised up of God to take their places. Benjamin Burgos, the youthful moderator, has been a member of my congregation twenty years ago in Matzuia where as a child he studied in the mission school.

During all the sessions of the association there was not heard a single discordant or disputant note. This army of young Christian workers, male and female, are full of hope and enthusiasm and are pushing forward to victory. In the providence of God the American missionaries had been removed, but the native brethren have thrown themselves into the breach and are going to save the day. Before the association adjourned they took their annual collection for ministerial education, missions, colportage, etc., the total running up into the thousands of dollars.

All are joyfully looking forward to the annual meeting of their National Baptist Convention to be held in Torreon in October. This body is composed of all the Baptist churches in Mexico, some eighty in number, with four thousand members. How delighted I should be to meet with them. Amid many trying difficulties and great poverty they are pressing forward to greater things. The noble young pastors are leading their people to contribute to the different departments of the work, and self-support is going forward by leaps and bounds. A few churches pay all expenses including pastor's salary; others are nearing that point. Recent statistics show that our Mexican work is today more prosperous than ever before, large congregations, frequent baptisms and a widely-spread spirit of revival. The B. Y. P. U. and Sunday school work is putting new blood and new life into the churches and the noble women are doing their part.

What about the revolution? Its ravages and blight are everywhere in evidence. Between Eagle Pass and Durango, a distance of 500 miles, all along are seen the skeletons of burned trains. The railroad track has recently been put in good condition, but the rolling stock and the battle-scarred coaches are in a sad plight; a large per cent of the bridges have been burned, so also the depot buildings, round houses and shops. In Durango they burned the state capitol, the largest hotel and three large mercantile buildings. No other two cities in that country have suffered more than Durango and Chihuahua, and yet Mexico is so marvel-

ously resourceful that with half a chance she will soon be on her feet again.

And Villa? His pledges for retirement and peace are worth little; his pretensions of patriotism are a joke. His career is about over and he sees it. All over Mexico there is much enthusiasm over the approaching presidential election. The Catholics have publicly organized their party and nominated a Mr. Sanchez. His election would mean a calamity to the country and a continuation of war and revolution. The prospects of Mr. Obregon are good. His election would look to permanent peace, prosperity and a stable government.

Mexico's greatest need today is the pure gospel of Christ, and after a baptism of blood she seems to be awakening to a sense of that need. I thank God for the glorious outlook for our work. Let us stand by that work and the workers a little longer and continue to lift our prayers to a throne of grace in their behalf. There is a brighter and better day for Mexico just ahead.

The second mistake many of the dear brethren are making—and we speak plainly because we believe it is working great harm in Protestant circles—is to be continually reminding us that the country is full of men outside the churches who are just as good Christians as those within. This is all bunkum. It comes from ignorance of what Christianity is and from limited contact with men. What the brethren mean is that there are a lot of decent, respectable, good-natured, benignant, honest men who are not in the churches. They do not steal or kill, generally do not covet their neighbor's wife and keep the Ten Commandments reasonably well. But none of these qualities are particularly distinctive of Christianity. One may belong to this class and have nothing to do with Christianity. Every good Buddhist, Mohammedan, Jew and Parsee keeps the Ten Commandments and is respectable, virtuous and honest. To be a good Christian is infinitely more than to be a respectable, law-abiding, moral gentleman. To be a Christian is to believe in God and live with him; to believe in Jesus Christ and intensely, enthusiastically follow him as personal Lord of one's life; so to know God in Christ that one receives a heavenly impact, power, grace, fluid, if you want to use an electric term, flowing into one, filling him with a kind of life others know not, making him new every morning in Christ Jesus; to have a passion for service, a sense of mission such as Christ had; to have a heart of energizing, constructive love; to have a morality that is simply not static (if one wants to shut himself up in a cell or live on a desert island he can keep all the commandments unless he tries suicide), but one that is dynamic, enthusiastic, contagious, energizing; to live for others, not for self. This is Christianity and you cannot reduce it to much simpler terms. And very few people outside the church have got much of it, although many of them are dear, lovable, good-natured, self-centered souls, whose enthusiasm for humanity rarely gets beyond their own families or off their own piazza. It is time we stopped talking all this nonsense about the Christianity outside the church and faced the facts. We would do much better to go to these men we are coddling and tell them frankly that they are not Christians and ought to be, and tell them the one thing they lack is just that thing that makes a man a Christian; namely, to leave everything else and follow Him in passionate goodness, in enthusiastic service of the world, drawing unseen strength from the eternal God. If he is not doing this he may be a most lovable Pagan, Mohammedan, or Brahman, but he is not a Christian.—Christian Work.

It is no small blessing in this world of unrest and of sin when the glorious truth that "the Lord God omnipotent reigneth" takes possession of the heart of the child of God.—J. Hudson Traylor.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

SEPTEMBER FOR DENOMINATIONAL PAPERS

Our great denominational task is a four-fold task. We must look to the preparation of Christian workers through our colleges, seminaries and training schools. We must look to the propagation of the gospel through Missions, Evangelism and Religious Literature. We must look to the conservation of our spiritual resources through Enlistment, Teaching and Training. We must look to the alleviation of suffering and want through Orphanages, Hospitals and Material Relief.

While we must be working at our great common task all the time, yet there are periods when certain phases of work should have the right-of-way in our thoughts and activities.

September is the period that has been chosen in Mississippi and throughout the South for stressing the importance of putting our denominational papers into every Baptist home.

Watch for Announcements

Watch for further announcements after the plans are more fully matured. In the meantime let us push the taking of subscriptions to the Baptist Record in the revival meetings. Every new subscriber becomes a solicitor for other subscribers. Subscriptions are coming to our office in great batches every day from the work of the brethren in the Evangelistic meetings.

RESULTS OF RECENT MEETINGS

Let Us Thank God for These

Number of meetings reported since last publication 162; number professions of faith 1213; received for baptism 1134; received by letter 382; restored 24; total additions 1540. Total number of churches reporting to date 254; total additions to date 1281.

OUR WEEKLY PRAYER LIST

Meetings Beginning Third Sunday in August

Let Us Pray for These
 Antioch, Copiah county; J. H. Purser, pastor.
 New Zion, Copiah county; Joseph Jacobs, pastor; pastor doing preaching.
 Wesson, Copiah county; T. J. Moore, pastor; J. E. Willis, assisting.
 Galilee, Copiah county; L. H. Harper, pastor; T. L. Holcomb, assisting.
 Golden, Copiah county; Joseph Jacobs, pastor; pastor doing preaching.
 Palestine, Hinds county; W. C. Stewart, pastor; Rev. Haynes, assisting.
 Sharps, Holmes county; J. T. Ellis, pastor.
 Good Hope, Madison county; John Thompson, pastor.
 Pearson, Rankin county; D. W. Bishop, pastor; J. C. Wells, assisting.
 Mt. Creek, Rankin county; S. T. Courtney, pastor; J. C. Parker, assisting.
 Rock Hill, Rankin county; H. B. Harrison, pastor; S. C. Wright, assisting.
 Cedar, Rankin county; D. J. Miley, pastor; W. R. Cooper, assisting.
 Valley Grove, Rankin county; A. B. Weathersby, pastor; pastor doing preaching.
 Braxton, Simpson county; W. S. Landrum, pastor; W. R. Davis, assisting.
 New Zion, Simpson county; A. J. Hughes, pastor.
 Bethlehem, Simpson county; J. C. Buckley, pastor; A. E. Lucas, assisting.
 White Oak, Smith county; D. W. Moulder, pastor; G. W. Wiley, assisting.
 Shady Grove, Smith county; W. L. Meadows, pastor; J. A. Johnson, assisting.
 Syncona, Smith county; T. J. Miley, pastor; B. L. McKee, assisting.
 Mt. Zion, Smith county; T. C. Bankston, pastor.
 New Hope, Smith county; Z. K. Gilmore, pastor; J. M. Phillips, assisting.
 Armorel, Warren county; J. C. Greenoe, pastor; pastor doing preaching.
 Smart Creek, Yazoo county; D. D. Sumrall, pastor.
 Anding, Yazoo county; L. B. Golden, pastor; L. B. Campbell, assisting.
 Safford, Yazoo county; F. Z. Huffstatter, pastor; J. C. Robinson, assisting.
 Bethel, Yazoo county; W. N. Hamilton, pastor.
 Poplar Springs, Carroll county; T. N. Lusk, pastor; W. W. Ralstead, assisting.
 Coles, Carroll county; A. C. Mason, pastor.
 Mt. Nesho, Carroll county; L. J. Lott, doing preaching.
 New Salem, Carroll county; Earl Ferrell, pastor.
 Hephatha, DeSoto county; Rev. Gordon, pastor; A. S. Potts, assisting.
 Graysport, Grenada county; R. M. Dykes, pastor; H. H. Hargrove, assisting.
 Holcomb, Grenada county; W. A. Green, pastor; J. E. Kinsey, assisting.
 Silver City, Humphreys county; R. M. Boone, pastor; pastor doing preaching.
 Moorhead, Leake county; A. V. Rowe, pastor; S. A. Wilkinson, assisting.
 Shiloh, Montgomery county; J. W. Maddox, pastor; D. A. McCann, assisting.
 Easty Memorial, Panola county; Walton E. Lee, pastor; pastor doing preaching.

Birdie, Quitman county; L. F. McGregor, pastor; pastor doing preaching.
 Dwigins, Sunflower county; Webb Brame, pastor; pastor doing preaching.
 Spring Hill, Tallahatchie county; B. W. Hudson, pastor; J. J. Mayfield, assisting.
 Hickory Grove, Tat county; B. F. Whitten, pastor; J. E. Byrd, assisting.
 Union, Alcorn county; B. L. Crawford, pastor James Gullett, assisting.
 Pine Grove, Benton county; E. B. Crump, pastor; J. R. Nutt, assisting.
 Hickory Flat, Benton county; W. B. May, pastor; pastor doing preaching.
 Cole's Creek, Calhoun county; E. E. Ballard, pastor.
 Shiloh, Calhoun county; E. E. Ballard, pastor; R. A. Kimbrough, assisting.
 Old Town, Calhoun county; J. H. McGregor, pastor.
 Concord, Calhoun county; J. F. McKibben, pastor.
 South Okolona, Chickasaw county; J. R. Moneyhan, pastor.
 Providence, Chickasaw county; W. C. Ballard, pastor; H. L. Tulley, assisting.
 Houston, Chickasaw county; Wayne Alliston, pastor.
 Hopewell, Itawamba county; W. Lindley, pastor; pastor doing preaching.
 Mt. Moriah, Itawamba county; Tom Miller, pastor; W. E. Allen, assisting.
 Hopewell, Tombigbee county; Wm. Lindley, pastor.
 Dillard's Chapel, Lafayette county; Ira Metts, pastor; J. L. Vinson, assisting.
 Taylor, Lafayette county; J. P. Horton, pastor.
 Live Oak, Lafayette county; H. L. Johnson, pastor; S. H. Shepherd, assisting.
 Paris, Lafayette county; D. F. Hoyle, pastor; Rev. Green, assisting.
 Temple's Chapel, Lee county; W. L. Coggins, pastor doing preaching.
 Pontotola, Lee county; Charles Nelson, pastor; pastor doing preaching.
 Camp Creek, Lee county; J. R. Gullett, pastor; L. B. Wages, assisting.
 Pleasant Valley, Lee county; J. R. Gullett, pastor; E. L. Wesson, assisting.
 Temperance Hill, Marshall county; J. R. Russell, pastor; Charles Nelson, assisting.
 Byhalia, Marshall county; T. S. Potts, pastor; R. J. Howard, assisting.
 Athens, Monroe county; A. D. Sammons, pastor.
 Eru, Pontotoc county; E. L. Wesson, pastor; pastor doing preaching.
 Pontotoc, Pontotoc county; James L. Robinson, pastor; pastor doing preaching.
 Algoma, Pontotoc county; James L. Robinson, pastor; pastor doing preaching.
 Liberty, Pontotoc county; R. M. Holloway, pastor.
 Troy, Pontotoc county; J. A. Rogers, pastor.
 Ingraham, Prentiss county; C. B. Gurley, pastor; B. L. Crawford, assisting.
 Mt. Olive, Prentiss county; Mark Harris, pastor.
 Candler's Chapel, Prentiss county; E. S. Summers doing preaching.
 Oakland, Tippah county; John H. Heath, pastor.
 New Liberty, Tishomingo county; C. C. Perry, pastor.
 Bethlehem, Tishomingo county; J. M. Harris, pastor; G. W. Greenham, assisting.
 Myrtle, Union county; I. P. Randolph, pastor; J. P. Harrington, assisting.
 Pleasant Dale, Union county; T. C. Hodges, pastor; C. C. Weaver, assisting.
 Bethel, Yalobusha county; N. F. Metts, pastor.
 Scooby, Yalobusha county; E. L. Landrum, pastor; J. E. Kinsey, assisting.
 Dividing Ridge, Yalobusha county; J. M. Hendrix, pastor.
 Elim, Yalobusha county; S. H. Shepherd, pastor; R. A. Kimbrough, assisting.
 Yockanooky, Attala county; H. T. Vaughn, pastor; pastor doing preaching.
 Springdale, Attala county; J. W. White, pastor; B. C. Land, assisting.
 Ebenezer, Attala county; W. A. Williams, pastor; J. P. Neal, assisting.
 McCool, Attala county; J. P. Johnson doing preaching.
 Bear Creek, Attala county; L. A. Roebuck, pastor; W. T. Darling, assisting.
 Chester, Choctaw county; O. C. Cooper, pastor.
 Woodsprings, Choctaw county; J. L. Smith, pastor; pastor doing preaching.
 Bethany, Choctaw county; W. T. Carroll, pastor; pastor doing preaching.
 New Haven, Choctaw county; J. H. D. Watson, pastor.
 Fellowship, Choctaw county; W. E. Fendley, pastor; pastor doing preaching.
 Vardaman, Kemper county; P. A. Davis, pastor; pastor doing preaching.
 Binnville, Kemper county; A. C. Furr, pastor; H. C. Joyner, assisting.
 New Zion, Kemper county; J. R. Moore, pastor; D. B. Salter, assisting.
 New Hope, Lauderdale county; Rev. Slaughter, pastor; Harvey Gray, assisting.
 Salem, Lauderdale county; Al H. Miller, pastor; pastor doing preaching.
 Arkadelphia, Lauderdale county; Eugene Stephens, pastor; J. A. Hunneutt, assisting.
 Pine Grove, Lauderdale county; R. E. Moore, pastor; Homer H. Webb, assisting.
 Goodwater, Lauderdale county; F. W. Gunn, pastor; O. P. Estes, assisting.
 New Hope, Leake county; W. S. Ford, pastor.
 Friendship, Leake county; R. B. Gunter, pastor; pastor doing preaching.
 Mt. Carmel, Leake county; T. G. Ward, pastor.
 Remus, Leake county; J. W. Jones, pastor; pastor doing preaching.
 Rocky Point, Leake county; B. F. Odom, pastor.
 Mayhaw, Lowndes county; W. I. Allen, pastor.
 High Hill, Neshoba county; G. M. May, pastor.
 Mt. Sinai, Neshoba county; F. M. Breland, pastor.
 White Oak, Neshoba county; J. W. Jones, pastor; Rev. Blocker, assisting.
 Beat Line, Neshoba county; E. A. Breland, pastor; W. L. Jones, assisting.
 New Hope, Neshoba county; Z. B. Kitchen, pastor.
 Hope, Neshoba county; Ed Willis, pastor; W. M. Jimmy, assisting.
 Mt. Vernon, Newton county; E. A. Phillips, pastor; J. P. Culpepper, assisting.
 Midway, Newton county; S. E. McAdory, pastor; L. E. Lightsey, assisting.
 Rock Branch, Newton county; R. L. Breland, pastor.
 Shuqualak, Nuxabee county; J. H. Newton, pastor; H. M. King, assisting.

Bethesda, Oktibbeha county; C. H. Morgan, pastor; W. A. Jordon, assisting.
 Sulphur Springs, Scott county; Luther Cummins, pastor; Earl Brooks, assisting.
 Branch, Scott county; G. W. Nutt, pastor; Bryan Simmons, assisting.
 Clifton, Scott county; G. O. Parker, pastor; D. H. Waters, assisting.
 Wake Forest, Webster county; W. L. Watkins, pastor; J. D. Ray, assisting.
 Cross Roads, Webster county; E. T. Putnam, pastor.
 Philadelphia, Webster county; J. B. Middleton, pastor.
 New Hope, Webster county; J. W. Hicks, pastor; Rev. Prichard, assisting.
 Mt. Vernon, Webster county; Joel Dorroh, pastor; pastor doing preaching.
 Pine Forrest, Webster county; D. N. Britt, pastor.
 Shady Grove, Webster county; J. W. Edison, pastor.
 Sardis, Winston county; J. D. Fulton, pastor; pastor doing preaching.
 Enon, Winston county; I. A. Hailey, pastor; J. F. Carter, assisting.
 Mt. Carmel, Winston county; S. W. Rogers, pastor; W. A. Hewitt, assisting.
 Antioch, Winston county; T. J. Smith, pastor; N. C. Callahan, assisting.
 Harmony, Clarke county; C. M. Morris, pastor.
 Souenlovie, Clarke county; W. W. Alfred, pastor; J. G. Cooke, assisting.
 Pleasant Grove, Clarke county; H. U. Sallis, pastor.
 State Line, Clarke county; J. T. Cooper, pastor.
 Mt. Herob, Covington county; J. T. Dale, pastor; R. D. Grantham, pastor.
 Lebanon, Covington county; A. A. Bryant, pastor; J. W. Rooker, assisting.
 Mt. Olive, Covington county; Rufus Beckett, pastor; R. M. Tullis, assisting.
 Leaf River, Covington county; T. J. Dale, pastor.
 Macedonia, Green county; Luther Upton, pastor; A. P. Wells, assisting.
 Vancleave, Jackson county; L. I. Thompson, pastor.
 Consolidated School, Jasper county; L. G. Bassett, doing preaching.
 Fellowship, Jones county; C. P. Harris, pastor; B. A. Ashworth, assisting.
 Westonia, Pearl River county; W. A. Burks, pastor; L. Ladner, assisting.
 Runnelston, Perry county; W. L. McCordle, pastor; T. S. Entekin, assisting.
 Beaumont, Perry county; James M. Spikes, pastor; T. A. J. Beasley, assisting.
 Waynesboro, Wayne county; E. H. Garrett, pastor; H. H. Webb, assisting.
 Memorial, Amite county; Wm. McLain, pastor.
 Ebenezer, Amite county; E. Gardner, pastor.
 Mt. Pleasant, Amite county; W. E. Farr, pastor; pastor doing preaching.
 Thompson, Amite county; W. S. Williams, pastor; J. H. Lane, assisting.
 Beach Grove, Claiborne county; W. H. James, pastor; R. W. Bryant, assisting.
 Fort Gibson, Claiborne county; S. P. Morris, pastor; pastor doing preaching.
 Hopewell, Franklin county; T. G. Polk, pastor; W. S. Rogers, assisting.
 Bethany, Jefferson county; R. E. Weeks, pastor.
 Prentiss, Jefferson county; J. A. Lee, pastor.
 Nola, Lawrence county; C. H. Mize, pastor; S. G. Pope, assisting.
 New Zion, Lawrence county; J. B. Hemphill, pastor; S. S. Perry, assisting.
 Rocky Bluff, Lincoln county; W. A. Smith, pastor; George Darling, assisting.
 Shady Grove, Lincoln county; J. P. Hemby, pastor; W. F. Yarbrough, assisting.
 Arlington, Lincoln county; J. A. Chapman, pastor; J. E. Barnett, assisting.
 East Columbia, Marion county; T. L. Holcomb, pastor; W. W. Kyzar, assisting.
 Antioch, Marion county; C. V. Walker, pastor; W. W. Kyzar, assisting.
 Morgantown, Marion county; W. W. Kyzar, pastor; T. L. Holcomb, assisting.
 Bluff Springs, Pike county; E. W. Hope, pastor.
 Mt. Zion, Pike county; J. G. Gilmore, pastor; pastor doing preaching.
 Midway school, Walthall county; J. J. Walker doing preaching.
 New Zion, Walthall county; C. T. Cockern, pastor; J. B. Quinn, assisting.

Meetings Now in Progress Not Previously Reported
 Decatur, Jasper county; G. A. Smith, pastor.
 Pleasant Grove, Itawamba county; G. A. Senter, pastor; D. D. Dulazey, assisting.
 West Point, Smith county; A. J. Hughes, pastor.
 Liberty, Kemper county; Eugene Stephens, pastor; Dr. L. R. Hagan, assisting.
 Hinkle Creek church, Alcorn county; G. M. Savage, pastor; W. C. McNeely, assisting.
 Pleasant Valley, Simpson county; A. J. Hughes, pastor.
 Long Creek, Lauderdale county; J. E. Holsomback, pastor.
 Enon, Neshoba county; E. A. Breland, pastor; G. M. May, assisting.
 Pearl Valley, Neshoba county; James W. Jones, pastor; pastor doing preaching.
 Westonia, Hancock county; W. A. Burks, pastor; Lampkin Ladner, assisting.
 Buck Creek, Perry county; W. L. McCordle, pastor; T. S. Entekin, assisting.
 Corinth, Perry county; R. M. Hardin, pastor; B. A. Ashworth, assisting.
 Shady Grove, Wayne county; E. M. McLendon, pastor; E. H. Garrett, assisting.
 Dry Fork Union, Wilkinson county; A. P. Scofield, pastor.
 Tylertown, Walthall county; J. B. Quinn, pastor; W. A. Hewitt, assisting.
 New Hope, Marion county; V. C. Walker, pastor; W. W. Kyzar, assisting.
 Topisaw, Lincoln county; R. B. Stringer, pastor; pastor doing preaching.
 Welman, Lincoln county; J. J. Terry, pastor; W. E. Weeks, assisting.
 Union Hall, Lincoln county; S. A. Williams, pastor; W. H. James, assisting.
 Little Bahala, Lincoln county; G. E. Darling, pastor; Theo. Whitfield, assisting.
 Robinwood, Lawrence county; D. W. Bishop, pastor; D. H. Waters, assisting.
 Jayess, Lawrence county; W. A. Murray, pastor.
 Bethel, Lawrence county; W. S. Rogers, pastor.
 Sontag, Lawrence county; C. H. Mize, pastor; S. G. Pope, assisting.
 White Sand, Jefferson county; Rev. J. O. Buckley, pastor; I. P. Trotter, assisting.
 Victory, Jefferson Davis county; J. L. Watts, pastor.
 Bola Chitto, Pike county; W. R. Haynie, pastor; J. P. Polk, assisting.
 Piedmont, Jefferson county; R. E. Weeks, pastor; pastor doing preaching.

(Continued on page eight)

ABUSE OF FRATERNAL ORDERS

The writer does not belong to any secret fraternity, and cannot, therefore, speak from personal knowledge as to their merits or demerits. It is to be supposed that most of these organizations have their good features. Indeed, we are willing to concede this to be true from statements that have been made to us by members of certain orders, in whose veracity we have absolute confidence.

But that these orders are sometimes used for a wrong purpose, we have no doubt. A gentleman, who is a successful business man, told the writer recently that he had lost interest in all fraternal orders to which he belonged, and did not propose to take part in them any more. When asked for his reasons for so doing, he said that a gentleman asked him once whom he expected to support for a certain office, and he named the man of his choice. Asked why he did not support another candidate, our friend replied that he had heard that the man whom he was being urged to support was reputed to be immoral. "But," said the gentleman who was urging our friend to support his candidate, "he is a member of our order." Our friend said that if he is expected to support a man of unsavory reputation simply because he belongs to the same fraternity to which he belongs, he will have no more to do with the fraternity.

It has been alleged that frequently a jurymen is lead to vote to acquit a man who is charged with the commission of some crime when he learns by a secret sign from the man on trial that the prisoner is a member of the fraternity to which the jurymen belongs. We knew a man some years ago who wrecked the life of an orphan girl. The man was indicted in court, but was acquitted. He did not even seem to lose his standing in the community, and was afterward elected to some office from his county. When the writer, upon hearing this, expressed surprise, a gentleman who was well acquainted with the whole affair said that the man charged with the gross offense against the helpless and dependent orphan girls was a prominent member of a certain fraternal order.

These may be isolated cases, but that there is a single instance in which justice is perverted, or an immoral man supported because he belongs to a certain order, is a serious reflection upon the order, and should call for vigorous protest from those members of the order who have higher ethical ideals.

What we have been writing about is bad enough, but it is worse when a member of a church is shielded when guilty of some grievous offense because he happens to belong to some secret fraternity. We have known an instance or two where a preacher who was accused of immoral conduct was earnestly defended by his brethren in a certain fraternity, though the evidence of his guilt was conclusive. When a man puts his vow to his fraternity above the solemn vow he makes to Jesus Christ, by whose blood he says he has been redeemed from sin, that fraternity to that man is a snare of the devil.

Some years ago the writer was returning from an association. A delegate to the association was on the train with him, and the conversation turned, in some way, to the discussion of secret orders. When the delegate found that the writer did not belong to a certain order, he evinced surprise and began to descant upon the virtues of the order. The writer said that he did not find time to give to any organization except the church to which he belonged. In his enthusiasm for his order the delegate said: "If I could not belong to both the church and my lodge I would take the lodge and let the church go," and then and there he used the most convincing argument against the order whose virtues he had been extolling. How different from the Psalmist, who said, "If I forget thee, O Jerusalem, let my right hand forget her

cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

We know that there are many members of churches who put the church above the lodge, and we do not have them in mind as we write this, and we hope there are many others who would not be influenced to vote for an unworthy man simply because he happened to belong to a certain fraternity; but that there are any who thus exalt a secret fraternity is deplorable.—Biblical Recorder.

WHAT A GENUINE REVIVAL WOULD MEAN
(By W. H. Barrett.)

The average man's conception of a revival is I am afraid, woefully inadequate. To some a revival means "great sermons," "great crowds" and a "great ingathering." But as great as these are and as much as they contribute they do not constitute a revival in themselves:

A revival in the truest sense means:

1. An increased attendance on public worship on the part of church people after the series has closed. The truly revived will long for the hour of public worship.

2. An increased interest in the study of God's Word and Christian Literature. Time will be found for the study of the scriptures and the reading of the denominational papers.

3. Increased giving will also be manifest. Why not? Love has always sought to express itself in a gift. Liberality has never been known in a larger degree than that which immediately followed the Pentecostal revival.

4. An increased number of family altars. There is hardly any other thing which reflects the religious plight of our church people as does the absence of the family altar. Oh, for a revival which would mean the establishment of family prayer in homes where it has never been and the re-establishment of it in the homes where it has ceased to be.

5. Marked penitence on the part of Christian people, especially the backslidden. "Broken hearts and contrite spirits" are now in order. "All we like sheep have gone astray; we have turned every one to his own way."

6. The acknowledgment of and the surrender to the lordship of Jesus. He longs to be enthroned as King of our lives. May there come such a spiritual awakening as to make us willing to accept him as Lord of Lords and Kings of Kings.

THE HISTORY OF CHRIST'S FULFILLMENT
OF HIS PROMISE TO HIS CHURCH
(Continued from page three)

whom they received to membership. Some of them, on being apprehended as Waldenses, denied being such, and they were finally about to return under a compromise, to the bosom of the church, when Luther appeared as a reformer, and they united with him, agreeing to leave off rebaptism. It is certain now that the ancient Waldensian churches existed at the Reformation. Though they afterwards became corrupt, there continued scattered communities of Baptists, who were designated Anabaptists, and Pricard Calvinists.

A. D. 1480. Clausius Seissellus, Archbishop of Turin, says of these Waldenses: "Their hersey excepted, they generally lived a purer life than other Christians. They never swear but by compulsion, and rarely take God's name in vain. They fulfill their promises punctually, and live for the most part in poverty; they profess to preserve the apostolic life and doctrine"

A. D. 1487. Innocent VIII. sent an army of eighteen thousand men for the extirpation of these Waldenses, and they so far succeeded, they were either destroyed or driven into obscurity. "These witnesses," says Jones, "ceased to trouble the church."

A. D. 1524. Luther laid down his monastic habit to assume the dress of a preacher. In their conference with Luther these Waldensians found that his views were not in harmony with theirs, especially on the ordinances. Calvin more nearly coincided with them.

A. D. 1534. Some of them went over to Calvin, yet the majority of them held apart, George Morrell (see his history of the churches) says there was at this date 800,000 persons of the religion of the Waldenses.

A. D. 1590. We find Vaudois Churches in the valleys of the Dauphine who had their own pastors. These were little independent republics of churches who had never heard of the names of Luther or Calvin says the historian.

A. D. 1655. The Pope sent an invasion into these valleys when Oliver Cromwell, hearing of their persecutions, came to their defense. The modern Waldenses are neither Baptist nor Calvinists, but class to themselves.

A. D. 1612. The first Baptists came to America; others A. D. 1631-1653. Baptist churches of England, Ireland and Wales first formed themselves into associations.

A. D. 1654. Baptists were publicly whipped in Boston.

A. D. 1691. There were twelve associations in England, Ireland and Wales, composed of one hundred churches.

A. D. 1790. There were three hundred and eighty-two churches.

A. D. 1808. There were seven hundred and eight Baptist churches in those countries.

A. D. 1715. The Baptists of Pennsylvania opened a correspondence with our London brethren.

A. D. 1735. Wesley and Whitfield began to preach and with much success. Both acknowledged immersion as the scriptural form of baptism and both practiced it at first

A. D. 1790. Dr. Rippon, of London, commenced the publication of "The Baptist Annual Record."

Having traveled that path which often times would have been lost but for the glow of the martyr or the heap of the bleaching bones at Albi, of the wrecked and ruined cities of Italy, let us not waver, never doubting with a heart that is anchored sure and steadfast, to the hope that entereth within the veil, let us sing:

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent word,
What more can he say, that to you He has said,
You who to Jesus for refuge have fled."

Let us rest upon that promise.

"Fear not, I am with thee, Oh, be not dismayed,
For I am thy God, I will strengthen thee,
And cause thee to stand,
Upheld by my gracious omnipotent hand."

Mr. Morganthaugh, a Jew, in the Armenian Relief Work, tells the story of a little girl whom the rescuers found in the heat of the day fastened to the roof of the house with a bayonet driven through her bosom. They brought her down, life was still there, though growing faint. They nursed her back to consciousness. As her eyes opened her first words were not, "Where is my mother, father, or sister," but "Doctor, I didn't deny my Lord. Did I?" Oh, for seven million American Baptists with the faithfulness of the Armenian girl under the persecution of the heartless Turk.
Holmesville, Miss.

MISSISSIPPI COLLEGE MUSEUM.

The college authorities are giving more attention to equipping and keeping the museum than ever before. Hundreds of students, new and old, will soon be packing their trunks for Clinton. With little trouble and no expense they may render a great service to the college by bringing along with them all the specimens they can find. I am sure many young men will find real pleasure in rendering the college this most valuable service. There are no better friends to the college than the students. We are counting on them.

J. G. CHASTAIN.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS	
President—	MRS. A. J. AVEN—Clinton
First V-President—	MRS. K. GODBOLD—Clinton
Second V-President—	MRS. M. F. DOUGHTY—Shaw
Third V-President—	MRS. C. LONGEST—University
Fourth V-President—	MRS. JEFF KENT—Forest
Fifth V-President—	MRS. JAMES CHAMPLIN—Hattiesburg
Sixth V-President—	MRS. R. L. BUNYARD—Summit
W. M. U. Pres.—	MRS. A. J. AVEN—Clinton
Recording Secretary—	MRS. P. I. LIPSEY—Clinton
Young People's Leader—	MISS FANNIE TAYLOR—Jackson
College Correspondent—	MISS MARY RATLIFF—Raymond
Training School Trainee—	MRS. J. L. JOHNSON—Hattiesburg
Margaret Field Trainee—	MRS. W. J. DAVIS—Jackson
Mission Study Leader—	(To be supplied)
Personal Service Leader—	(To be supplied)
Stewardship Leader—	(To be supplied)
Correspondence Secretary—	MISS M. M. LACKEY—Baptist Building, Jackson
Treasurer—	MISS M. M. LACKEY—Jackson
Editor W. M. U. Page—	MISS M. M. LACKEY—Jackson

The following suggestion comes from Rev. W. E. Allen, who is doing associational missionary work in Itawamba county:

"It would be a great thing if we could establish a good secondary school in Itawamba. I have not discovered even so much as a graded school in this county though there may be in the extreme north."

"A 'mountain school' certainly is needed up there. Those who get high school training have to go to Birmingham or Tupelo. One located somewhere near Clay or even further east would have a large and important territory to draw from."

"I long to see it done."

One of our most loyal pastors went out and conducted a meeting in a pastorless church the fourth week in July and this is what he gave as a foot-note in reporting results of the meeting: "One of the best meetings I was ever in; eight subscriptions to the Record, great interest, meeting had to close too soon, record breaking crowds, great opportunity, fifteen additions for baptism and one by letter."

I hope many of our pastors will have similar experiences in conducting meetings in pastorless churches and out-of-the-way places where there are Baptists but no churches.

As your State Leader, I ask that you feel perfectly free to write me for information concerning mission study and I shall consider it a pleasure as well as duty, to answer you personally and go into fuller details as regards mission study certificates and seals.

May I urge the leaders of the Y. W. A.'s, R. A.'s, G. A.'s and Sunbeams in each district to create a greater interest and desire on the part of the auxiliaries in each society for study this year of the books especially suggested to each for certificates?

I will gladly send any who write, splendid suggestions for making a class interesting and enjoyable and supply them names and addresses of suggested books on home and foreign mission study. And, last, may I ask the prayers of all Christians for your first State Leader may magnify her office and bring mission study in truth in its proper place, the second aim in the Woman's Missionary Union."

We have received twenty-five copies of the new certificate which was decided upon at the May meeting.

Any W. M. U. or Y. W. A. member may work for this certificate, whatever they may or may not have won of our other certificates. It is wholly independent of all of the other certificates.

Dr. Mullins' book, "Talks on Soul Winning," will be ready by October 1. The price will be reasonable but cannot yet be announced. From the new Year Book you can see what are the latest home and foreign mission books, comparing the list with those in last year's Year Book.

When each book has been satisfactorily studied, the small gilt seal should be awarded just

as for the first certificate. When the three gilt seals have been won, then the person's name and address should be sent me and I will send you a large blue seal, bearing the W. M. U. seal, for that person. The three books may be studied in any order desired.

The superintendent of Walthall Association, Miss Bell Rimes, writes us that she has succeeded in organizing a Woman's Missionary Society in each church in that association. We want to congratulate her on this splendid report. How many other superintendents can send us such an encouraging report?

COLUMBUS ASSOCIATIONAL MEETING

The Woman's Missionary Union of the Columbus Association was held Tuesday and Wednesday, July 27-28 with the society at the West Point Baptist church.

Promptly at the appointed hour the meeting was called to order by superintendent—Mrs. R. L. Carpenter. All present repeated in concert: "That in all things He might have the pre-eminence." Then a song of praise. The devotional was conducted by Mrs. M. K. Vanlandingham, a prayer for the presence and guidance of the holy spirit during the meeting, was led by Mrs. E. K. Lide.

Welcome address by Mrs. D. H. Garner, graciously assuring all present the hospitality of their homes and hearts. This was responded to by Mrs. Smalley of Brooksville, in chosen words of sincere appreciation and pleasure of such kind hospitality and Christian fellowship.

Superintendent's address was replete with review of past year's work, emphasizing the need for individuals and societies to continue the good work so well begun and to conserve and use the interest and enthusiasm created during the campaign. Now the pledges all made we should go forward and redeem them, month by month, the greatest task lies before us. We should be loyal and faithful to our vows by Bible study and prayer, getting a greater vision that each day may be greater joy in service for the Master.

Roll Call: Ten societies reporting with messengers. Other reports sent without representatives.

Policy of W. M. U. read by Mrs. William Vanlandingham and discussed. Bible study, prayer and mission study emphasized. Also stressed that all societies study carefully the policy.

Session closed with an earnest prayer by Mrs. Sansing.

Noon: Delightful refreshments were served.

EVENING SESSION

Lead by Mrs. Holmes, Young People's Leader of the association, who gave her report with much enthusiasm and interest. The brethren encouraged us by their presence.

Prayer by Mr. E. K. Miller.

Song: "To the Work" was sung, then an impressive missionary program was rendered by the Sunbeam Band of West Point. The "Aims" of the young people's work was told so beautifully and modestly by Miss Joy Cockrell.

The pastor, Dr. Caswell, closed the evening program with an able and impressive sermon on Christian Stewardship.

Benediction.

Wednesday, 29th, 9:30. Mrs. J. M. White opened the meeting by reading and commenting on Psalm 116. Stressing Christian growth.

Prayer by our State Young People's Leader, Miss Traylor. The County Field Workers of the 75 Million Campaign made reports, telling what the campaign had meant to them.

Mrs. I. W. Crisler made the Personal Service report, Mrs. Nannie Moore being unable to attend.

Miss Traylor made a most helpful take on Personal Service, the ultimate end to win souls for Christ. She also talked interestingly on the necessity of Mission Study that we may know the needs and getting a new vision in getting more power through praying in seeking to en-

list in the joy of giving and serving those who are not reached in the campaign and the greatest thing in enlisting our young people.

Mrs. Brame introduced their own (West Point's) missionary, Miss Dorothy Brinker, who teaches in the Oneida Institute, in Clay county, Kentucky. She made an earnest appeal for her mountain school, the needs, the poor equipment, the conditions. Her appeal gripped the hearts of all present and a free will offering of forty dollars and thirty-two cents was the response, and the West Point society said they would supplement the above amount.

"The Joy of Attending the Southern Baptist Convention," by Mrs. E. K. Lide.

The report of committees: Mrs. R. L. Carpenter, re-elected superintendent; Mrs. Smalley, Personal Service Leader; Mrs. Wirt Carpenter, Mission Study Leader.

The whole meeting was one of sweet Christian fellowship, with appeal after appeal to carry on the good work begun. "Go forward," the slogan for the year.

Talk by Mrs. Sansing, "Go forward."

Adjourned to meet with Brooksville Society, July, 1921.

Closing prayer by Mrs. E. K. Lide.

CONVENTION BOARD DEPARTMENT

(Continued from page six.)

Fellowship, Jefferson county; J. A. Landers, pastor; J. R. Hughes, assisting.
Concord, Franklin county; J. A. Chapman, pastor; J. E. Barnett, assisting.
Mt. Zion, Franklin county; T. G. Polk, pastor.
New Salem, Franklin county; B. B. Coke, pastor; J. A. Taylor, assisting.
Providence, Franklin county; C. S. Curtis, pastor; Bryan Simmons, assisting.
East Fork, Amite county; E. Gardner, pastor; W. E. Farr, assisting.
Spring Hill, Franklin county; W. E. Hardy, pastor; E. M. Ferrell, assisting.
Shady Grove, Wayne county; W. E. McLendon, pastor; E. H. Garrott, assisting.

DATES AND PLACES OF MEETING OF ASSOCIATIONS	
Sept. 7	Oxford—Oxford
	Lee County—Center Hill
	Lebanon—Zion Hill
Sept. 8	Tippah—Falkner
	Sunflower—Sumner
	Columbus—Brooksville
Sept. 10	Pearl River—Hurricane Creek
Sept. 9	Monroe County—Athens
Sept. 14	Union County—Wallerville
	Tishomingo—Farmington
	Judson—Shiloh, 15 miles east Guntown
Sept. 15	Lauderdale—Toomsaba, 15 miles from Meridian
Sept. 16	Trinity—Bentley, 11 miles west Mantee
	Gulf Coast—Gulfport, First Church
Sept. 18	Mt. Pisgah—Oakland
Sept. 21	Deer Creek—Moorhead
Sept. 22	Calhoun—Elam, 3 miles east Coffeeville
	Bogue Chitto—Union Seminary, Jasper County
	Bay Springs—Oak Grove
Sept. 24	Jefferson Davis—Sand Ridge, 10 miles east Hillsdale
Sept. 25	Red Creek—Jerusalem, 16 miles west Morton
Sept. 29	Hopewell—Pleayune
	Hobolochitto—Bethel
	Zion—Arlington, 5 miles ne Beaumont
Sept. 30	Perry County—Natchez
Sept.	(Time to be fixed later)
	Yazoo—New Shiloh
Oct. 1	Walthall County—Mesa
	Chester—Mt. Moriah, 4 miles east Weir
Oct. 2	Oktibbeha—Liberty, 10 1/2 miles sw DeKalb
	Liberty—Center Ridge, Clarke County
Oct. 5	Montgomery—Mulberry
	Jones County—Pine Grove
	Strong River—Corinth, near Magee
	Louisville—Murphy Creek
Oct. 6	Yalobusha—Spring Hill, 3 miles sw Oakland
	Rankin County—Union
Oct. 7	Central—Canton
	Chickasaw County—Houlka
	Pearl Leaf—Taylorville
Oct. 8	Union—Antioch
	Harmony—Mt. Carmel, Edinburg
	Lawrence County—Oakvale
Oct. 9	Pearl Valley—East County Line
	Mississippi—Mt. Zion
Oct. 9	Greene County—Salem
Oct. 12	Copiah—Galilee, 1 mile west Rockport
Oct. 13	Smith County—Leaf River
	Coldwater—Alexandria, 7 miles west Hudsonville
Oct. 14	Tombigbee—Belmont
Oct. 19	Clarke County—Union
Oct. 15	Lincoln—Moak's Creek, 2 miles east Norfield
	Leaf River—Cedar Grove
	Kosciusko—Springdale
	Cohetaw—Calvary
Oct. 15	New Choctaw—Macedonia
Oct. 21	Wayne County—Chleora
Date not fixed	Pontoc County—Toxiah

WANTED! WANTED!

Will some brother please give us the time and place of meeting of the following associations: Bethel and Black Creek.

Would also like to have a copy of the minutes of these associations for 1919.

J. BENJ. LAWRENCE.

Jackson, Miss.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

Panola County

The first annual meeting of the Panola County B. Y. P. U. Convention was held with the Sardis Baptist church the first Sunday in August.

Every B. Y. P. U. in the county sent delegates, so quite a number of interested, loyal, young people were in attendance.

The splendid program was carried out in a most satisfactory way. One of the most encouraging features was that the young people responded so willingly when asked to serve on the program.

The following officers were elected:

President, B. F. Johnson, Union church.

Vice-President, Wesson Allen, Sardis.

Secretary-Treasurer, Miss Pearl Myers, Como.

Corresponding Secretary, Miss Mary Stratton, Como.

The executive committee appointed consisted of the resident pastors, the officers of the convention, with one representative from each B. Y. P. U.

The convention was formally organized and will meet semi-annually.

Mr. Wilds, who was with us in the convention, remained for several days and taught a class, three unions in the county being represented, in the new B. Y. P. U. Manual.

One interesting feature of convention was a story on "B. Y. P. U. Attendance," written by an interested B. Y. P. U. enthusiast, and read by a young lady from the Como B. Y. P. U.

We are herewith giving the little story above mentioned and suggest its use in your programs as occasion may provide. It is a true story:

This little story is founded on facts and is written with a sincere wish that it may help all discouraged B. Y. P. U. members.

"Gen, O Gen! I wonder where she can be? She never misses a B. Y. P. U. meeting, and it is time that she should be there."

"Gen-ie!"

"Yes, mother," came a sleepy response from the dark cool corner of the sitting room.

"Gene, it is time you were gone to the B. Y. P. U. meeting, and here you are asleep!"

"I'm not going to the B. Y. P. U. meeting this afternoon, mother."

"Why Gene, what is the matter? Are you not feeling well?"

"Yes, I feel all right, but I'm tired of going, and not half the members present. I love to go to the G. A. meetings, but I don't like the B. Y. P. U. any more."

Gene Nixon was a talented girl of fourteen summers. She read well, played the piano well, and sang well in her girlish fashion, and she had been made pianist for the B. Y. P. U. which position she filled admirably, as she seemed especially fitted for the work.

"Gene, I'm sure your G. A. leader would be gratified to know that you enjoy the meetings, but I feel just as sure she would be indeed sorry to hear such an expression voiced about the B. Y. P. U. Can't you tell me what has changed you?"

"Well, mother, I don't see why I should be faithfully at my post Sabbath after Sabbath, when so many of the members are absent themselves; when our leader is often away, and when even the group captains sometimes fail to show up to take charge of his or her own program. We can't have a good B. Y. P. U. and act like that. Mr. Wilds told us that if we expect to get something out of the meetings we must put something into them, if nothing more than our continued presence and that is what our leader tells us, too."

"That is all very true, Gene, but you must remember that your leader can't be present at every meeting, neither can every member be always present. I'm sorry to see my little girl so discouraged."

The next Sunday Gene made it convenient to spend the day with some friends. Going for an automobile drive in the afternoon she missed another B. Y. P. U. meeting and it seemed that a golden opportunity to develop a willing Christian character was lost. On the following afternoon Gene's best chum called her over the telephone.

"Hello, Gene, is that you?"

"Yes, come on over here."

"I can't come now. I called to know if you were sick yesterday? You were not at the meeting."

"No, I spent the day with Joe and May, and we had the best time! I'm not thinking about the B. Y. P. U. meeting."

"Why, Gene! And we needed you so much. There was no one to play for us."

"Where was Bess?"

"She was sick, and you know Nan's away, so we could have no music—or we had just half-way music—and we had visitors, too."

"Visitors? Who were they?"

"Our pastor and two Methodist friends."

"Our pastor? Why he is a member!"

"He is? Well, I never see him there, so naturally I just thought he was visiting." Any way, we missed the music."

"I'm sorry," came from a meek little voice from Gene's end of the line.

"And, Gene, our leader told us that we are invited to visit our 'next door neighbor' B. Y. P. U. next Sunday and take part on the program. Has she asked you to take a subject?"

"No, I haven't seen her."

"Well, you will see her and be sure you take a part, for I'm to have one. She made the sweetest little talk. I wish you could have heard her. Nearly everybody was there, and we had such a good meeting."

"Well, what else did I miss, O chummie?"
"That is all I think of now. O, yes, it is a country meeting we are invited to attend. Now, don't we two feel important?"

"Well, I should say we do!"

It was a sober faced little miss who went to her mother just before she retired for the night, and said: "Mother, will you help me write something for a B. Y. P. U. program?"

"For a B. Y. P. U. program? Why, thought you didn't care to go any more?"

"I thought so, too, mother, but you know I believe every member is needed to make a good B. Y. P. U. and so I want to say something about attendance."

"Very well. I shall be glad indeed to help you, and in the morning when we have finished our duties we will see what we can do."

"Thank you, mother. I know it will be all right if you help me. Good night."

"Good night, dear."

And so the story was written.

Pike County B. Y. P. U. Convention.

The annual B. Y. P. U. convention of Pike county met with the First Baptist church, Summit, Miss., July 25, 1920.

A very interesting program consisting of a debate on: "Resolved: That it is easier to operate a B. Y. P. U. in a country church than it is in a town church." Special music, and a demonstration B. Y. P. U. program, was rendered in the morning. A delicious dinner was served on the grounds to all the delegates and visitors.

In the afternoon Miss Cannon, Miss Alford, Mrs. Bunyard and Mr. Wilds, all gave helpful and interesting talks on the different phases of B. Y. P. U. work.

In all there were present twenty-seven delegates from the following churches: First Baptist church of McComb, East McComb, South McComb, Johnston Station, Summit and Magnolia Baptist churches. The convention adjourned to meet next year with the Magnolia Baptist church the fourth Saturday and Sunday of August, 1921, after the election of the following officers:

Mr. Ben D. Ratliff, President; Mr. Gordon Hamilton, Vice-President, and Miss Mattie D. Sinclair Secretary and Treasurer.

MATTIE D. SINCLAIR.

MEETING AT BALDWIN

Our meeting at Baldwin closed first Sunday in August. We had fine crowds, splendid revival, fourteen additions and secured eleven subscriptions for the Record. Bro. K. A. Kimbrough spent one day with us and preached a fine sermon. Rev. H. C. Cox, teacher of English, at Clarke College, has been with me all the summer. He is a good preacher, an excellent singer, a good personal worker and a true yokeman. We are now in a meeting at Mantee.

T. A. J. BEASLEY.

MRS. A. J. WRIGHT

The ladies of the Davis Memorial church and W. M. U. are saddened

by the loss on May 11th of their beloved member and co-worker, Mrs. A. J. Wright, who was a devoted christian and a good worker. Mrs. Wright lived a beautiful, unselfish useful life, ever ready to help those in need, visiting many whose lives were brightened by the sunshine in her soul and the precious messages of the Book which she treasured and enjoyed reading it to others. The ladies of Circle No. 4 who have probably enjoyed more intimate acquaintance of her life and character know her also as an ideal friend, neighbor, loving wife and mother, all are deeply grieved at her passing away, but our great loss has been her gain for the Lord who knows all things knows best. Our deepest sympathy goes out from the ladies of the W. M. U. of the Davis Memorial church to her loved ones in their sad hour and each heart breathes a prayer that each friend and loved one will meet her in heaven.

Mrs. Wright was born near Wesson, Miss., Jan. 22, 1877, lived there until married to Mr. A. J. Wright and has lived in Jackson sometime. She leaves a husband, two step sons, Walter and Rudolph, two sisters and three brothers, two sisters and one brother living here.

(Signed)

MRS. CARLISLE, MRS. MILLETT,
MRS. WEIMER.

EARLE REVIVAL SUCCESSFUL

The Earl Baptist church began a two weeks' revival meeting on second Sunday morning July 11th in a big tabernacle erected on a vacant lot near the business section of town. Dr. W. A. Hooker, returned medical foreign missionary, at present located in Memphis, Tenn., preached the first two opening sermons Sunday, July 11th. He stirred all of our hearts with the gospel mission of teaching and healing. Dr. H. M. King, of Jackson, Miss., reached us for the Monday night service and preached twice a day during the entire meeting. The overflowing crowds were the largest that ever attended a revival meeting in Earle. Dr. King's great matchless sermons were well received and he soon won his way into the hearts of the people. Mr. J. P. Carter, of Hendersonville, N. C., one of the Home Board Evangelistic Singers, has charge of the music and he with a choir of about one hundred voices did good singing. It is impossible to estimate the amount of good done and every church in town was greatly revived. Prayer services with all the pastors, church officers and Sunday school workers of town was held in the Presbyterian church each morning at 9:30. We received 27 additions to our church, 22 for baptism and 5 by letters. Several joined the other churches.

A. A. WEEKS, Pastor.

Earle, Ark.

Counsel: "Then you think he struck you with malice aforethought?"

Witness (indignantly): "You can't mix me up like that. I've told you twice before he hit me with a brick. There wasn't any mallets nor nuthin of the kind about it."



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

YOUR GREATEST PROBLEM— THAT BOY OF YOURS

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideas, his inclinations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He knows your boy. He recognizes in him some of the men who may some day manage his affairs and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

IN YE OLDE TIME



Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then. But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

NEW ORLEANS, LA.—"Ever since I can remember Dr. Pierce's medicines have been used in my family. When I was quite a young girl I had my first experience with them. I was in a miserable condition when my father gave me the Golden Medical Discovery, but my cough soon stopped, and it completely restored my health. Then, when it came to the critical time of life I depended entirely on the 'Favorite Prescription' and it brought me thru in remarkably good health."—Mrs. CARRIE DIODESE, 2218 Baronne St.

Rejuvenation—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

NEWS IN THE CIRCLE

Pastor Holland, of Valden, had the assistance of Rev. J. J. Mayfield of Charleston in a gracious meeting at Corinth church. There were 27 additions by baptism and the church wonderfully strengthened.

A short while ago Dr. A. M. Boone pastor of the First church, Memphis, Tenn., preached a sermon on "Choosing a Life's Companion." Everyone was so much interested in the sermon that he was requested to repeat it. This he did in the First Presbyterian church, several congregations uniting.

Pastor J. A. Ousley has just closed a splendid revival at Blaine. He had the services of Rev. W. A. Edmonds of Picayune. It is claimed that it was the best meeting ever held in Blaine. A service was held each evening preceding the sermon for children. There were many additions to the church.

Rev. D. I. Purser has resigned the pastorate of the First church of Florence, Ala., and accepted a call to the First church, Waterloo, Iowa. The resignation takes effect Sept. 1.

Secretary Walton E. Lee has just closed a gracious revival with his church at Peach Creek. There were 17 additions, 15 by baptism. Rev. L. F. Gregory, of Shelby, did the preaching. The people who attended heard the pure gospel.

Rev. John Measells, of Santa Fe, N. M., has accepted a call to the pastorate of the church at Shelby. He comes to the church Sept. 1. We give him a cordial welcome back to the Sunflower Association.

Dr. Geo. E. Burlingame has resigned the care of the Broadway church, Denver, Col. His future plans are not known.

Dr. I. P. Trotter was recently aided in a gracious meeting at Jones Bayou church by Dr. H. L. Martin, of Indiana. It is said to be the most successful revival ever held in the Jones Bayou church. There were twenty-seven additions.

At Tunica a reception was given Rev. I. D. Eavenson, who leaves soon for China. A substantial check was presented him by his admiring friends. He will join a party of 35 missionaries at Chicago, going to China.

Miss Lucy Hutchins of Oxford, has been engaged by President W. T. Lowrey of Blue Mountain College, to be head of the school of Latin. This is a splendid choice and will add much to the efficiency of the faculty.

Pastor O. P. Estes, of Lyon, is ending a meeting for Rev. F. W. Green, near Hickory this week. A great meeting is confidently expected.

A copy of a sermon on Regeneration by Evangelist T. O. Reese is on our desk. It is clear and strong. Every proposition is well stated and clearly proven. It was published by the Forrest church and dedicated to Deacon Judge Jeff Kent.

Evangelist T. O. Reese, of the Home Board, is aiding Rev. W. B. Holcomb in a meeting at Purvis. His next meeting in Mississippi will be

with the church at Newton Sept. 11.

The church at Blue Mountain has called Dr. E. B. Hatcher, associate editor of the Western Recorder. He is one of our great preachers.

Two of Dr. McGlothlin's books have been translated into Chinese a third one will follow. The books already translated are "Infant Baptism Historically Considered" and "The Course of Christian History." The translation was made by Missionary P. H. Anderson of the Graves Theological Seminary, Canton, China.

Rev. J. S. Corpening, of Lancaster, S. C., had with him in a gracious meeting, Dr. W. M. Vines, of Norfolk, Va. There were 40 additions to the church and the membership was greatly revived.

Dr. W. L. Ball, of Spartanburg, S. C., recently conducted a great revival meeting with the church at Wallford, same state. The church and community were greatly revived. Many were added to the church.

The General Education Board has promised \$150,000 to Furman University as one endowment fund, provided the Baptists of the state will raise \$350,000. They have gone to work in earnest.

BLUE MOUNTAIN COLLEGE

Dear Patron, Pupil or Friend:

I am enclosing a revised price list for the forty-eight annual session which begins September 15, 1920. I regret very much the necessity of increasing prices. However, I wish to say two things:

First. It is absolutely impossible to give the care and educational advantages which we propose to give with prices any smaller than those we have adopted.

Second. Many schools which give advantages no better or not so good will charge more next session than we are preparing to charge. I have on my desk two catalogues of two colleges for girls, one in Mississippi and one in Arkansas, whose music departments are certainly no better than ours, both of which charge \$120 for music under the director where we charge \$90. I am sure that careful comparison of our prices with those of other schools of similar standing will convince you that our prices are not unusual for the times. It will be very hard for us to pay expenses even with every place in the boarding department filled.

We have made decided recent advances in our teaching force and equipment.

We have two splendidly educated men now giving their entire time to our Scientific Department with a well qualified assistant to help them with their laboratory work.

We have just placed twenty-three beautiful new pianos in our music department.

Along all lines we expect to give advantages next session of which none of our friends need be ashamed.

You will be delighted to know that Mr. William A. Dockery has authorized us to announce that he will give \$100,000 for the endowment of Blue Mountain College. The interest of the endowment will be available for use after one more session.

W. T. LOWREY, Pres.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chili TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chili TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chili TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chili TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Mononaceticacidester of Salicylicacid.

LEMON JUICE

FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and skin lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! it is harmless and never irritates.

TETTERINE Clears Baby's Skin

and drives off the rash and pimples. Harmless, soothing, fragrant.

SHUPTRINE CO., SAVANNAH, GA.



VIRGINIA INTERMONT COLLEGE
For young women, 38th year. A standard junior college, fully accredited. Under Baptist control. H. S. and two year college courses. Music, household, economics, art, expression and business courses. Students from 20 states and three foreign countries. All outdoor sports; large, beautiful campus, in bracing mountain climate, 1,900 feet altitude (Intermont). \$200,000.00 plant free of debt. Gymnasium and White Tiled Swimming Pool. Reasonable terms. Catalogue and view book. Address H. G. Noffsinger, A. M., Pres., Box 225, Bristol, Va. 9t-6-24

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is applied. Fragrant and soothing
50c at your druggists or from
SHUPTRINE CO., SAVANNAH,
SHUPTRINE CO., SAVANNAH, GA.

"Diamond Dyes"
No Risk Then!

Don't Spoil or Streak Material
in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, drapes, coverings, whether wool, silk, linen, cotton or mixed goods.
Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Keep Your Skin-Pores
Active and Healthy
With Cuticura Soap
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES—10¢, 30¢ & 60¢

BUILD YOURSELF UP
SO AS TO FEEL BETTER
Eat, and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.
It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.
If you need a mild effective cathartic, get Hood's Pills.

BETHLEHEM CHURCH, JONES COUNTY.

This church and community has been greatly hampered by landmarkism but is now moving away from the campfires of ignorance and superstition.

Have just closed one of the greatest revivals in the history of the church. Not only was the church revived but the entire community and adjoining neighborhood was greatly impressed by the powerful preaching of God's eternal truth.

Rev. C. E. Hendricks, missionary of Neshoba county, did the preaching a plain, powerful way.

This is the second annual meeting in which we have been assisted by Bro. Hendricks at this place. All have learned to love him because we knew him as a school boy, neighbor and as God's Messenger. The church and community extended to him the third unanimous invitation to assist us in our next annual meeting to be held the fourth Sunday in July, 1921.

On Sunday morning in the beginning of our meeting two of our best young people were united in matrimony. Mr. L. L. Valentine, a student of Clarke Memorial College, now superintendent of our Sunday school and president of the B. Y. P. U. A very promising young man, and Miss Cleeta Smith, one of our finest young ladies, who is very useful and always willing to assist in the kingdom work. Both are genuine Baptists and from Baptist homes. We were made to feel and realize the presence of God in this service which took place at the morning service and was felt and realized through the meeting.

Thirteen were received into the church, eight by baptism and five by letter. Most were heads of families. The lost were saved, backsliders were reclaimed, the membership as a whole was greatly revived and a deeper conviction for greater consecration. We have close around one hundred and fifty members in our church, a good Sunday School, B. Y. P. U. and need a W. M. U.

This is the writer's third year with these people. At the close of the meeting they gave the pastor an indefinite call. We are made to rejoice for the confidence and cooperation of these noble people. Our desire is to lead them into greater fields of kingdom work, not to our glory but to Him who called us to this glorious opportunity.

We think any church would be benefitted to secure our friend Hendricks in their revival meets.

We are going to old Souenlovie church, assisted by Rev. J. Y. Cook, of C. M. C.

Rejoice and again I say unto thee rejoice.

W. W. ALLRED.

P. S.—A good number of new subscriptions to the Baptist Record.

ANNOUNCEMENT OF EDUCATION BOARD

Editor Baptist Record:

In behalf of the Board of Education of the Southern Baptist Convention allow me, please, through

the columns of your paper to make the following announcements:

I.

At Washington last May the convention through a report submitted by Dr. Rufus W. Weaver, chairman, endorsed the tri-partite division of work of the board as recommended by Dr. Dillard in his annual report, viz: The Department of Publicity and Propaganda, the College Department and the Student Department. Following a full meeting of the board early in June, and a meeting of the Executive Committee later on, it was decided to put the Department of Publicity into immediate operation, and accordingly Dr. A. R. Bond, of Nashville, Tenn., has been chosen to take charge of that department. Dr. Bond is a brother beloved, sound in the faith, and to the discharge of his duties he will bring unusual culture, scholarship, literary ability and editorial experience. One of the chief duties will be in connection with the Bulletin, which we hope to make so valuable that its coming each month will be looked forward to with eagerness by pastors and educators all over the territory of the convention.

The other department, College and student, will not be called into action at present. This is not because they are unimportant. On the other hand, they are exceedingly important. While the policy of the policy of the board is not one of parsimony and delay, at the same time it will not move faster than the best wisdom may dictate or the state of its treasury will allow.

II.

There is on hand in the office here at Birmingham quite a number of tracts and leaflets on Christian education which must be very effective in the campaign now going on to fill our Baptist colleges this fall with eager students. I write this because the constant demand for them. Hardly a day passes that they are not mailed out of the office in every direction, and sometimes as many as 1000 and more to one address. They are being called for by our mountain schools, by our leading colleges, and in this morning's mail is a request from a theological seminary for all we can spare. There are nine kinds and they may be had for the asking.

III.

As I take up the duties of the secretary of this board, I am amazed at the large amount of fine work done by Dr. J. E. Dillard, acting corresponding secretary, for the first year of the board's existence. This amazement grows as I observe that Dr. Dillard is pastor of a church of almost 2000 members, and this fact, with his many other duties, makes him one of the busiest men in Birmingham. Too much praise cannot be bestowed upon him for the quantity of work he did, nor upon his great church for releasing him from many customary pastoral duties that he might render this distinguished service to the denomination at large.

W. C. JAMES.

Corresponding Secretary Education Board S. B. C., 317-19 Jefferson County Bank Bldg., Birmingham, Ala.

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds:

Vanilla,
Strawberry,
Lemon,
Chocolate,
and
Unflavored.



THE GENESEE PURE FOOD COMPANY
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INVENTIVE GENIUS
ROBS CALOMEL OF
NAUSEA AND DANGER

Doctors' Favorite Medicine Now
Purified and Refined from All
Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nausealess calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents—(adv.)

MR. DODSON WARNS
USERS OF CALOMEL

Says Drug Acts Like Dynamite
on Liver and You Lose a
Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

TWO SAD HOMES

Two days before the Blue Mountain monument closed two messages came over the wires which caused sadness in many hearts; especially in the hearts of myself and family. These messages announced the deaths of John William Provine who was killed by lightning near New Orleans, and Miss Lillian Wells who died as the result of a terrible automobile accident at Wilkes-Barre, Pennsylvania.

The writer had requests from heart-broken relatives to be with them at the funerals which both occurred the same afternoon, Friday, July 16, the one at Clinton, the other at Greenwood. These two families were among the nearest, dearest and kindest of neighbors at Clinton. In our big yards where the children of the near neighbors used to gather with my children, none were more regular in attendance, more welcome in the group, or more loved by my family than John William Provine and Lillian Wells, whose deaths occurred the same week and whose burials occurred the same afternoon.

Much has been said in the papers about John William Provine and I can utter a hearty amen to it all. He was strong, well educated, noble and promising. In the army in spite of his extreme youth, he forged to the front and became a Lieutenant of artillery during the short time that he was engaged in the service. His parents were with us when our own little boy died in Clinton. We shall not forget their expressions of sympathy, nor the instant and constant offers of service during our trying experience. May God bless them now as they bow submissively under the same indescribable cloud.

And what shall we say of the dear, dear girl whose brilliant and promising life has ended so suddenly and so unexpectedly? No girl has ever seemed more like one of our own than Lillian; no friend ever had a warmer place in the hearts of our daughters than she and no friend of theirs was ever better loved by their parents. We knew her as very few others knew her and because we knew her we trusted her, admired her and loved her.

Lillian Wells was a girl of exceeding brilliancy of mind; she had great initiative, wonderful enthusiasm and a high degree of personal magnetism. She was sincere, truthful, honorable, unselfish. She had faith in God and when death came she faced it without a tremor or fear.

Lillian had taken an extensive course in voice and dramatic art in the Cincinnati College of Music and had just completed the course of study in Sargent's School of Dramatic Art in New York City. Her wonderful gifts in this line attracted much attention. On her return from New York she came by Wilkes-Barre to visit the family of Mr. Charles H. Huber. Mr. Huber, Mrs. Huber, their two sons and Lillian had gone out on a family picnic. On one of the mountain roads they met a big car at a place where there was an embankment of fifty feet. In passing, the big car caught the back wheel of the sedan in which they

were riding, whirled it around and threw it front foremost over the embankment. The other members of the family were thrown clear of the car but Lillian was caught under it; then came the hospital, the amputation of a broken leg and the sudden passing out.

Lillian's former classmates at Blue Mountain will hear this news with great sorrow. How deeply they will wish they had some way of helping to bear the sorrow which weighs so heavily on the hearts of the fond father, the doting mother, the aged grandmother and younger brother who sorrows as only an only brother can when an only sister passed into the great beyond. None who knew Lillian as we knew her will have any doubt as to where the brilliant and pure soul has found its final home.

Her other father,
W. T. LOWREY.

MIDNIGHT

For nearly two years these people have not had a pastor. Last spring they decided that they were going to have a pastor and that they would not be satisfied with anything less than half time. They got together and soon had arrangements made for paying a pastor for half time. I went to them in February. They are few in numbers but very earnest workers. Since then they have organized a Junior B. Y. P. U. and expect to make it A-1 this quarter. On the third Sunday in July our revival began. Bro. John H. Hooks, of Kentucky, but formerly of Mississippi, did the preaching. He represented the old time gospel in a very attractive, forceful and impressive manner. Every one in reach came to hear him, even the Jews and Catholics came. He promises to be one of Mississippi's greatest preachers in the future. The visible results were four by letter with several others coming soon and the church greatly revived. The Holy Spirit was there in great Power.

J. C. WELLS.

THREE GOOD MEETINGS

Heidelberg

The meeting here began the second Sunday in July with G. W. Riley of Clinton doing the preaching. The Lord blessed the great messages to the upbuilding of Christians in faith, doctrine and works. One for baptism and one by letter. The pastor got a great pounding. We consider Bro. Riley one of the best evangelists in Mississippi.

Mayton

Bro. D. J. Miley is the beloved pastor here. The meeting began the third Sunday in July. The daily rains hindered many people came anyway, and the Lord gave us a great meeting. Three for baptism, one by letter and eight subscriptions to the Baptist Record.

Summerland

The meeting here began the fourth Sunday in July. Bro. T. J. Miley, of Bay Springs, is the much loved and honored pastor. He has been very unwell for sometime and was unable to attend the meeting. We missed him so much. But his prayers were heard and we had a

great meeting. Eleven for baptism, 2 by letter and eight subscriptions to the Baptist Record. It is a benediction to the visiting minister to hold a meeting in a church where either of these Miley preachers is pastor.

Truly,
C. E. BASS.

Ellisville, Miss.

FELLOWSHIP

We closed a good meeting here Friday. We had with us Bro. W. A. Roper from Wynne, Ark., a man who knows God and the power of the gospel. The Lord blessed us with two additions by baptism and the church was greatly revived.

Our church building was destroyed by cyclone in April so we held our meeting in the school house

which was too small to accommodate the great crowds that attended every service. We are now ready to launch our plows and build a modern church with room enough to accommodate our Sunday school classes and B. Y. P. U. work. Surely this a noble band of Christian workers with a bright future. God bless their efforts.

W. L. MEADOWS, Pastor.

READY TO TEACH

Two young ladies, both college graduates, both with several years experience, wish a good place to teach. One does any high school work. The other is music teacher who is doing summer work at Peabody College. Address "Teachers," care Baptist Record.

YOU WILL NEED GOOD SONG BOOKS

DURING YOUR MEETINGS.

THE IMMANUELS PRAISE is a book full of good old gospel songs and well liked by the churches now using them.

Do not wait until the last minute to order song books. Printed in shape notes only. 30c each, \$3.00 per dozen postpaid. \$20.00 per hundred, express extra. Hundred rates allowed on orders for 50 copies.

The Baptist Book Store

W. F. MITCHELL, Mgr.

MISSISSIPPI COLLEGE

Next Session Opens Sept. 15
With the Strongest Faculty
in all its History

The following new men have been added since commencement: MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

J. W. PROVINE, PRESIDENT
Clinton, Miss.

Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session-enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield, Miss., May 19, 1920.

Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of Norfield and feel that if I could influence other girls to go there I would be doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so pleased with her progress that I just had to tell you of it. If at any time I can be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

(Copy)

MRS. W. C. GREENWOOD.

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

WHAT ONE LITTLE SCHOOL DID.

J. B. Gambrell.)

We, as a denomination, are dividing into two groups in our thinking, as to whether in planning a general policy for the denomination, we will concentrate on large institutions, or whether we will have smaller institutions to fit into the situations not reached and developed by the larger institutions. Preliminary to what I am about to relate, I would insist that Baptist schools should be founded and supported with reference to their helpfulness in growing the larger life of a denominational life. We do not plant schools just to have schools. All of our schools should fit into the general scheme of denominational development. And this remark carries with it many implications as to the kind of teachers we have, the courses of study and such like.

I want to tell you what I consider a beautiful and illustrative story of a little school. There came to Hillman College, Clinton, Miss., many years ago, a little, high-spirited, thoroughgoing Baptist girl, the daughter of a country merchant. I was her pastor. She came from a section of the state, where in 75 years, not one man had risen above the common level to be conspicuous. This girl graduated and went back to her home, musing about what she wanted to do with herself and her education. She said to her father, "I want to do something to help people. Build me a school house and I will teach school." He was a man of vision and was pleased and was pleased with his daughter's ambition to serve. She began to teach, and she so animated her school that in a little while it outgrew the building. Men and women older than herself came to school. Preachers with families moved in each and went to school to the little woman. It became necessary to enlarge the buildings and provide some boarding accommodations. Her father did whatever was necessary, not in an expensive way, but in a way to suit the situation. The school developed into the Gillsburg Institute. Twice, at the invitation of the lady principal, I went to address the school and the community, and the visitors from quite a distance all around. Gillsburg Institute became the intellectual and religious center of that section. It went on ten years. Then the little woman fell in love and got married. There was nobody to take her place. The school passed away, after it had served the community ten years. What happened? In that county where the dead level had been such as to never produce a distinguished man, Ella Gill, for that was her name, inspired young men to take their preparatory in her institute and then go on to Mississippi College, and girls went to Hillman College and other places. One of the ablest pastors in Texas was dug up out of the sand in that section by Ella Gill. One of the ablest pastors in New Orleans was another of her students. Still another is the able secretary of one of the states in the South. Another is a member of congress. Another went to the supreme bench of Mis-

issippi. And these are only samples.

My own deep conviction is that the denominational policy ought to be adjusted in two directions—down and out to the people where they are, and up to the highest standards of education. I am for the highest standards. I do not care how high a man's head is provided his legs are long enough to reach the ground. If the Baptists ever leave the common people and begin to do business in the air, they will find that the evaporation up there is so rapid that things are going to dry up over the country. The time is on us when we must determine whether we are going to largely leave the great mass of our people in our educational work, or whether we are going to grip them. In nearly every state there are large isolated Baptist communities without the inspiration of a Christian school. One ought to be put where needed. It needs not always be expensive. Let it be virile, like Gillsburg Institute.

Does somebody say, "but Gillsburg Institute is dead?" Yes, through lack of wisdom in the denomination it died. But the fact that a school dies may not at all determine its value. Schools may be like the patriot of old, serve their generation according to the will of God. When I was a boy I plowed a mule. We called him Peter. He is dead; but blessings on his memory, he made many a good crop before he died.

THE PRICE OF "HOME AND FOREIGN FIELDS" AND THE PRICE OF THE STATE PAPER.

I. J. Van Ness, Cor. Secy.

With the September issue of Home and Foreign Fields the price will be increased to \$1.00 per year, and the number of pages, except for four quarterly issues, will be reduced to thirty-two.

This change of price is made necessary by the cost of material and printing. During the last convention year we lost \$17,000.00 on this missionary journal, the price being then 50 cents. On April 1st the price was changed to 75 cents, but this is not now an adequate price. We are losing probably \$3,000.00 this month, and will continue to do so until the new price goes into effect, and the thousand of subscriptions taken a year ago expire.

Some facts may be interesting. The April issue of Home and Foreign Fields cost us for printing and paper 6 1/4 cents per copy. What the August issue will cost I do not yet know—no less but more. It is not difficult to see why a price of 75 cents, or 6 1/4 cents for each copy, is no longer possible. All indications point to further advances in both wages and paper.

May I put in a plea for the denominational paper in this emergency? It is a wonder they have been able to go so long without increasing their subscription rates, and they are not yet through with their difficulties. On the present basis of costs the \$2.50 rate is barely ade-

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BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

- Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit \$2.05
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East Miss. Dept.

Few Mourners

I notice account in the papers of the passing of the Interchurch Movement. The large office building is to be subrented, the nice office fixtures are being disposed of and the army of trained clerks and helpers are being disbanded. In short the whole mess is "sinking out."

Our Lord tells us of a house that was built on sand and when the rain fell and the floods came and the winds blew the house fell "and great was the fall thereof." I take it that this is the case of another structure built on sand. But its preceded the flood. Its promoters were expecting a flood of Baptist and other kinds of money and where the Baptists and Presbyterians failed to shell out down came the house.

Well, mourners are few at the funeral. Those fat salaried officials and well-paid clerks and helpers will shed a flood of crocodile tears but the rest of us cannot cry for laughing. The world movement has died forming. It was too big for its surroundings. It tried to have christianity without Christ, religion without the spirit, salvation without regeneration, power without God. It was doomed but it really died sooner than was expected, but its early demise is none the less appreciated.

Will it come again? No, not this particular matter with the same name, but the devil will not give up so easily, so we may expect another movement under different colors to follow soon. The real followers of Christ need to keep awake for a new Christless religion that is sure to come in the near future, for in the last days perilous times shall come. There is no telling what form the next move to carry the churches away from God will take, so we must be prepared to put it to sleep just as we have put the Interchurch Movement to sleep when it does come. Pray for wisdom that we may know the enemy when it comes.

A few words of consolation to the few mourners may be spoken. We congratulate them on the early demise of their loved and petted affair, and rejoice that it fell so soon. So may it be to all anti-Christian efforts.

Notes and Comment

The meeting at Beulah, Newton county, was in many ways a success. Rev. E. J. Hill, an old friend of the pastor, did the preaching in his usual forceful and sound scriptural way. He gave us some food for reflection. He hit sin in every phase. Sixteen were added to the church during the meeting and the church was revived in some of its parts. This church has more than 200 members and is capable of doing a great work when it realizes its strength, which it has not yet done. The grace of giving or paying to the Lord that which really belongs to him, must be preached and practiced more by many people before we do our duty to God.

The wife of Rev. I. L. Story, of Neshoba county, is in very poor health. Let prayer be made for her speedy recovery.

Rev. J. B. Kitchens has been in three meetings and is now in his fourth in Alabama. There have been 45 addition in the three meetings held. Bro. Kitchens seems gifted as an evangelist as well as a pastor.

Rev. P. A. Davis of Kemper county, is assisting Pastor F. M. Breland in his meeting at Pleasant Hill (Connetatta) this week. The writer was pastor there for twelve years so he has a keen interest in the success of the meeting.

Deacons J. E. Jolly and H. L. White of Philadelphia church, are of the Phillip type of laymen. Pastor Hughes failed to reach his appointment at times so they go and take his place. They were at Deemer for him this Sunday, Brother Hughes being away in a meeting.

Rev. E. J. Hill is now pastor of Istrauma Baptist Church, Baton Rouge, La. He reports progress. A new house of worship is just completed, including a pastor's home and some half a hundred additions have been made to the church in the past few months he has been on the field. A hard but hopeful work it is.

The meeting at Mathiston is in progress this week. Pastor House of Sardis is expected to do the preaching. We are waiting before God for a good meeting.

The Webster county Sunday school normal will be at Eupora on August 22 to 27. Every Baptist church in the county should send its representatives to this normal.

The meeting at Rock Branch, near Union, will begin Saturday. Rev. J. L. Hughes will do the preaching. Let prayer be made for the success of the gospel there.

Mathiston is the center of a good field for the location of some live pastor. Mathiston is well able now to support a pastor half time and the other two Sundays may be easily taken up with nearby churches. It is hoped that such arrangements will be completed by another year.

Neshoba, while it has lost heavily by death and removals lately, is very fortunate in securing teachers in the public school this session. Prof. M. J. Scarborough of Decatur, is to be principal. Mrs. Fannie Davis of Morton, is one of the assistants. They are worth having in any community.

ABERDEEN

We wish to introduce our pastor who is a newcomer to the state, to the Baptists of Mississippi, through the columns of the Record. Dr. Walker has been a very busy pastor since his arrival here. He started the work here with a series of daily services for ten days. During that time and since then, there have been added to the church thirty-four new members, many of whom were converted and others with letters. He come to us on April 1st. Some prior engagements have claimed several Sundays since that time. Hardly a service has been held when there was not an accession to the church. He has put his whole heart into the work here and is now out at Harmony church, this county, assisting Bro. J. A. Rogers in a meeting there.

If he can get the assistance from

us, his members, which we should give, we feel sure the Lord will bless his work here wonderfully.

We are sending a check for the campaign funds with this letter. It is not what it should be by any means but we think our people will not let their obligations along this line fail permanently.

Yours in the work,

W. G. PEUGH.

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That's What a Big Banker Said
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We all know that bankers aren't given to idle talk and that their praises are few but
Pointing to a bottle of Sweet Dreams in a drug store at Montgomery, Ala., the president of one of the leading banks of that city said: "That mosquito remedy is a Godsend."
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A new volume of nearly 150 great, recent Revival Sermons by scores of leading preachers. Handsomely bound in cloth. Well worth \$2.00. Two (2) volumes of nearly 200 Sermons for all special occasions, such as Funeral, Memorial, Mother's Day, Christmas, New Year, Easter, Thanksgiving, etc., for just \$2.00. We mail you at once these three great books, then a book each month for a year; 15 in all. Each of our monthly books contain from 25 to 40 or more Sermons and many religious anecdotes. The Co-Operative Pub. Co., Kirkwood, Mo.

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The 75 Million Campaign Statements

July the 31st marks the close of the first quarter in the new year for the 75 Million Campaign.

This Campaign runs with the Southern Baptist Conventional year.

We are sending out from this office a statement to every church showing its standing on our books for the quarter just ended. This statement covers amounts received in this office from May 4th to July 31st.

We want these statements read to the churches in their regular meetings so that all the members may know how the church is getting along with the payment of its pledge.

In this statement we have included only the actual cash sent to this office on the Campaign. All credits were taken care of in the first years receipts. This first year began May the 1st, 1919, and closed May 1st, 1920.

From the first of May, 1920, on through the campaign we will deal only with the actual cash sent into this office. Every church to get credit on its quota in the 75 Million Campaign must send the money to this office. We have to give a strict account of all funds entered on our books and so cannot make entries unless cash is sent.

The 75 Million Campaign is not over, it has just begun.

The Baptists of Mississippi have promised the Lord that they would, in the next five years, put four million dollars in the Kingdom treasury subject to his check.

This promise underwritten in faith must be redeemed in cash.

In this superlatively glorious undertaking for Christ every church must show itself one hundred percent loyal.

The local leadership in our churches would prove untrue if it did not exert every influence at its command to secure one hundred percent collections on campaign pledges for this world-redeeming, history-changing, gospel-proclaiming undertaking.

What we have underwritten in pledges we must redeem in cash.

How proud you were when you made that generous sacrificial pledge and your church went over the top and far beyond her quota last fall in victory week.

How proud you were of yourself, your church and your denomination.

But that victory carried us only part of the way to the glorious Kingdom GOAL our God had set for us.

The crying need of a lost world for the Gospel, for Christian education and blessed benevolence cannot be met by mere pledges.

Christ is calling us into sacrificial relation with himself for the world's redemption.

We cannot do less than we promised.

I thank you.

Benj. J. Lawrence, Cor. Secy.